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ON  
THE PRINTED GREEK TEXT  
OF THE  
NEW TESTAMENT  
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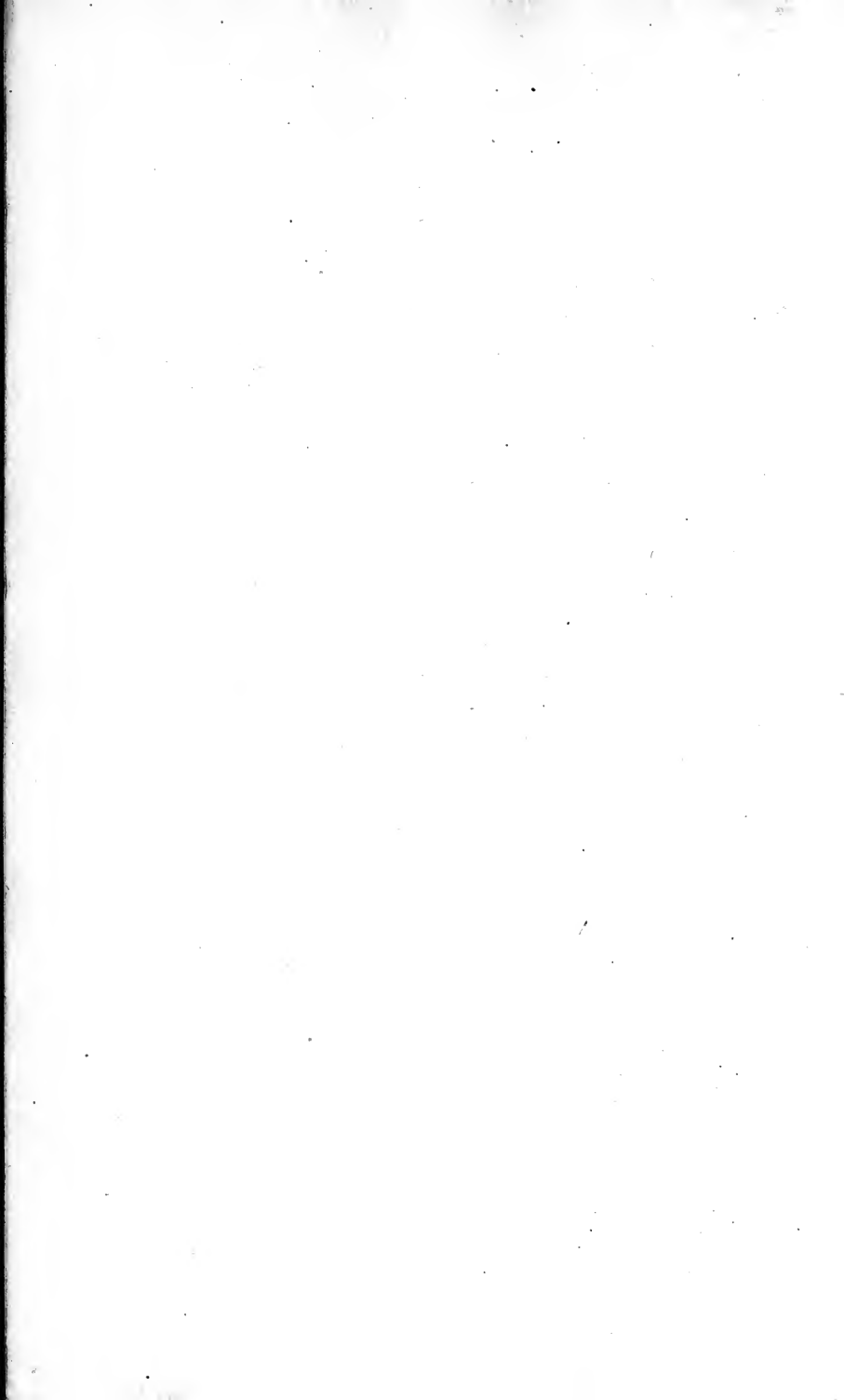
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THE HISTORY  
OF  
THE PRINTED GREEK TEXT  
OF THE  
NEW TESTAMENT

WITH  
THE MATERIALS AVAILABLE FOR ITS REVISION,  
CONSIDERED;

BEING  
A LECTURE DELIVERED AT THE HARTLEY INSTITUTION,  
SOUTHAMPTON, JAN. 30TH, 1865,

WITH A SUPPLEMENT,

BY  
WILLETT L. ADYE, ESQ.

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HARTLEY INSTITUTION,  
*January 30th, 1865.*

MR. PRESIDENT, LADIES, AND GENTLEMEN,

In coming before this assembly on the present occasion, I feel some diffidence on many grounds : there may be accomplished scholars present standing but little in need of information on the subject proposed ; others naturally in fear of having their religious convictions shaken by enlarging on a topic *apparently* affecting a discussion of the grounds of their Christian faith ; while a third class of persons may be indifferent to anything which seems abstruse and out of the common way. I have to remark at the outset, that I shall abstain from mere scholastic disquisition, which (were I ever so well qualified in that respect) would be quite out of place in addressing the members of this Institution. My desire is simply to give, in a small compass, useful information on a subject not generally understood, as it seems to me, but which cannot be deemed unimportant.

Now, it is notorious what difficulty has been experienced in fixing the true Text of even Shakespere, an author only 300 years old ; and it is well known to scholars how much uncertainty exists in determining the

sense of the writers of Classical Antiquity arising from the paucity of extant documents. With the New Testament it is widely different; and it must prove interesting to every candid mind to know that ample means are at hand for an examination into what have been termed the "Title Deeds of our Christian inheritance"—far more ample materials for the restoration of the Text of the New Testament, than we have in the case of any other work of similar antiquity.

It may be surmised by some, that, in entering upon such enquiries, due reference will be made to the claims of Revealed Religion on our acceptance; or that we shall have to enter upon a history of the circumstances under which the Sacred Books were recognised and made into a collection for use in the churches during a primitive age; or that we shall necessarily glide into questions affecting the interpretation or application of the contents. BUT IT IS NOT SO. Independently of my being debarred from touching upon points of a purely religious or polemical nature, I hold that the three above-mentioned topics constitute each a distinct class by themselves. Let those who wish to study the "Evidences" so called, refer to the standard works already before the world; or those who wish to learn something about the history of the "Canon," avail themselves of Christopher Wordsworth's or Mr. Brooke Foss Westcott's labours; especially the article by the latter scholar given in Dr. Smith's "Dictionary of the Bible." Questions about interpretation we must leave to the commentators, who are sufficiently numerous.

There is, however, one other topic, which seems to



come very nearly before us this evening ; I allude to the " Authorised English Version," with its excellences or defects, dwelt upon respectively by those who advocate its retention or revision. I confess this is to me a very interesting question, my views thereon being very much shaped by a perusal of the present Archbishop of Dublin's excellent little treatise. It will be impossible to go into such a wide field this evening ; suffice it to remark that any investigation into, or modification, however slight, of the standard Ancient Text, seems likely to carry with it corresponding changes in our really beautiful translation—I do not propose to dwell upon such reflections now—But I cannot help, at the risk of breaking faith with the Council of this noble Institute, saying that the present age is much characterised by a disposition to form hasty generalisations and deductions. An instance of this tendency is to be discerned in Dean Alford's disposition to fix a charge of discrepancy in the case of the four Evangelists, when recording the accusation of Jesus on the Cross. It is satisfactory to find the late Mr. Forshall setting the matter in its true light. This truly learned and excellent man shows that, while the " superscription " or title was placed in three languages—Hebrew, Greek, and Latin,—St. John has rendered the Hebrew, St. Mark the Latin, St. Luke has given the very words of the Greek ; and St. Matthew, in recording the " accusation," has made a selection from the other three, not only, as Mr. Forshall observes, " with perfect fidelity, but with marvellous appropriateness and exactitude."—(Preface to Gospel of St. Mark.) It seems singular that a man of such talent as Dr. Alford is known to possess, should have so far committed himself.

We must now turn to the subject actually before us ; and, I would fain hope that, however imperfect may be my treatment of it, by reason of the multifarious details involved, and the very limited space of time allowed in a lecture, some interest may be awakened.

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My observations will be given under three heads:—

I.—Outline of the History of the Printed Greek Text.

II.—Account of certain important Greek MSS. extant.

III.—Application of the evidence borne thereby in reference to certain selected passages with various readings.

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I.—Firstly, then, we glance at the History of the standard Text of the Greek Testament as now adopted by the Christian Church.

The Latin Bible of 1452 was the first production of the new-born printing press. (The standard “Clementine Vulgate” appeared about 140 years afterwards.) Certain small portions of the Greek New Testament were printed at the end of the 15th and the beginning of the 16th centuries. About this time, Cardinal Ximenes conceived the plan of the first Polyglott Bible. Having founded a

University at Alcalá, in Spain, he entrusted to certain professors there the task of producing from available MSS. a complete copy of the New Testament in the original Greek. It has long been debated what classes of MSS. were used for this purpose ; certainly not the most ancient ones known to exist. It seems now pretty clear that the celebrated one in the Vatican was not accessible. The work, many years in course of being printed, was not actually published or circulated till the year 1522. The Latin designation of Alcalá is Complutum, hence the edition alluded to, is styled the "Complutensian." The name of the principal editor was Stunica. But the learned Erasmus had already undertaken a similar task. His Greek New Testament was by six years the earlier published, though it was printed two years later than the "Complutensian." For though the old Testament portion was not finished by the Complutensian editors till 1517, the memorable year in which Martin Luther affixed to the door of the Electoral Chapel at Wittenberg his theses against the Romish doctrine of indulgences, yet the New Testament portion of the Polyglott was ready in 1514.

The MSS. which Erasmus used for his purpose were few; and neither ancient nor particularly valuable. He had at hand but one manuscript of the Apocalypse, and that one was defective in the last few verses. Erasmus in this case adopted the bold expedient of translating from the Latin! Traces of this unauthorised re-translation remain in the modern received text. His first edition was published in February, 1516. He lived to publish four more editions. After the publication of his first two editions, he was attacked by Stunica, the principal Complutensian

Editor, with having omitted to insert the famous passage, 1 John, v. 7 & 8. The conduct of Erasmus in this matter proved his critical faithfulness—*he knew no Greek MS. containing the passage in question.* In his third edition he admitted the verses on the single authority of a manuscript, now deposited in the Dublin University Library, under the designation of the “Montfort Codex.” But this exemplar was then a comparatively modern production, written probably less than a hundred years before, and now known to be of no critical value whatever, though acquiring notoriety from its relation to the above-mentioned controversy.

The first edition of Erasmus had found its way to Spain while Cardinal Ximenes was yet living; and although he saw that his own edition was anticipated, he had the nobility of spirit to repress the remarks by which Stunica sought to deprecate the work which a rival scholar had edited. “I would,” he said, “that all might thus prophesy (referring to Num. xi. 29.); produce what is better, if thou canst; do not condemn the industry of another.”\* Some of Stunica’s criticisms on Erasmus are singularly amusing. The Complutensian Text had spelt Spain in Rom. XV. *Ισπανια* as it stands in the later MSS.; Erasmus had spelt it *Σπανια*: it is scarcely credible that Stunica should have charged Erasmus with casting an intentional slight upon his country, by taking away one of the letters with which it is spelt.

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\* “And Moses said unto him, enviest thou for my sake? Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them!”

It should be remarked that Erasmus's Greek Text was accompanied by a revised Latin translation. And he gives a curious account of the effect which the change of a single word produced in England among some. In his first edition he retained in the beginning of St. John's Gospel the expression of the Vulgate Latin, "*in principio erat verbum.*" In 1519, however, he followed the phraseology of the early Latin fathers, substituting *sermo* for *verbum*. This was deemed almost if not quite a heresy. A bishop (whose name he suppresses), was preaching at "Paul's Cross" when he went out of his way to attack Erasmus's new translation. "It was a shameful thing," the bishop said, "for those who had been so long Doctors of Divinity, to have to go to school again,—for such to receive instruction from a mere Greekling." At length his zeal waxed so warm that he called on the Lord Mayor of London who was present, and on the citizens for aid, that they would shew themselves men, and not suffer such new translations to obtain further currency, as subverting the authority of Holy Scripture!

Other editions of the Greek Testament now began to swarm, in some of which the testimony of MSS. is believed to have been followed; others presenting an eclectic mixture of the Complutensian and Erasmusian Texts. The most important editions at this time are those of Robert Stephens. His third issue (a fine folio volume) was the earliest printed with critical apparatus. His authorities were declared to be sixteen, the first being the Complutensian, the remaining fifteen being MSS. most of which are identifiable at this day. The date of this publication was 1550; and it may be considered to represent the modern

*Received* Text in England. His smaller edition, published at Geneva, in 1551, differed little from the preceding one ; but in it we first find our present division of the New Testament into verses, Stephens having taken for his model the short verses into which the Hebrew Bible had already been divided in the preceding century.

We need here but briefly allude to the five editions of Theodore Beza, which bring us down to the end of the 16th century. They appear to differ little from Stephens's folio, and from each other. In the year 1624 appeared a small neatly printed Greek Testament, from the printing press of the brothers Elzevir at Leyden ; and another edition from the same source in 1633. Of the person who superintended these issues nothing is known, but the Text given follows closely that of Stephens and Beza, and is that generally adopted on the Continent as the *Received Text*. For, the plan of issuing a kind of stereotyped Text of the Greek New Testament was practically adopted by Beza in his first edition, 1565 ; and this by a kind of tacit consent was admitted as a principle, when the Elzevirs, printers at Leyden, published their small and convenient editions. A high ground is assumed as to the Text which is thus presented. The reader is told in the preface of the Elzevirs—"Thou hast *the Text* now *received by all*, in which we give nothing altered or corrupted"—From this expression in the preface has arisen the phrase "*Textus receptus*," "*Received Text*," as applied to the Text of the Greek Testaments in common use, at any rate on the Continent, in the supposition that they were accurate reprints of the Elzevir Editions. We have stated that Stephens's Folio of 1550 represented the modern "*received Text*" in England. But

his Text was edited without intentional variation by Mill in 1707, and hence Mill's Text has been commonly reprinted in this country, and thus become *our* current Text.

The Greek Testament having been printed, various readings began to be observed ; and thus, though little was understood then respecting true principles of Textual Criticism, or of their uniform application, something of the kind was *practised* whenever any variation in copies was noticed, and a choice had to be made between such differences.

It is not our intention to touch upon the labors of the celebrated men who during the next 150 years contributed largely to the stores of Biblical criticism. It would be impossible in the space allotted to us, neither does it enter our purpose to do more than mention the names of Brian Walton, Mill, Bentley, Bengel, Wetstein, Michaelis, Birch, and Griesbach, whose extensive learning and unwearied industry in collecting materials by collation of MSS. will ever be remembered in connection with the study of the New Testament. One of the most notable points in relation to the labors of the last-mentioned critic is his "Theory of Recensions." We cite in reference to this subject an extract from an admirable work (Scrivener's Plain Introduction to the Criticism of the New Testament.) "From Bengel and Semler, he (Griesbach) had taken up the belief that MSS. versions and ecclesiastical writers divided themselves, with respect to the character of their testimony, into races or families. This principle he strove to reduce to practice by marshalling his authorities under

their respective heads, and then regarding the evidence, (not of individuals, but) of the classes to which they belong. The advantage of some such arrangement is sufficiently manifest, if only it could be made to rest on grounds in themselves certain, or, at all events, probable. We should then possess some better guide in our choice between conflicting readings than the very rough and unsatisfactory process of counting the number of witnesses on either side. It is not that such a mode of conducting critical enquiries would not be very convenient that Griesbach's theory is universally abandoned by modern scholars, but that there is no valid reason for believing it to be true." Scholz, who followed, adopted a modification of Griesbach's principles.

II.—We are now prepared to enter (very briefly) upon the SECOND division of our subject.

All ancient writings whatever, which have come down to us in several copies, contain various readings ; that is, places in which one copy differs more or less from another. The causes of such various readings are many ; but they all bear the same relation to MSS. which errata and variations made by compositors and press correctors do to printed books.

The original MS. autographs of the New Testament books perished at an early day. They were written partly by the Apostles themselves, and partly by scribes and amanuenses. The most ancient transcripts or copies, as well as the MSS. in general which ensued, were formed either by the eye or the ear ; in other words, the writer either directly copied from his original, or he wrote down



what was read to him by another. Hence arose many errors—some from the mistakes of the eye, others from the mistakes of the ear. These errors, however, are not so considerable as to place in doubt, or to modify any doctrine of the New Testament. Sometimes words were purposely changed by the transcribers in order to explain the sense. A word or note made in the margin may afterwards have been taken into the text. But these variations are infrequent or unimportant so far as vital points are concerned; and undoubtedly the Text of the New Testament has been transmitted to us without falsification, and without material change.

The MSS. were not rolls like those of the Old Testament, but unbound books, somewhat like our pamphlets, and consisted either of sheets of vellum or of paper. In the earliest MSS. of the New Testament now extant, vellum is the material employed. The style of writing and the shapes of the several letters varied widely in different ages, and form the simplest and surest criteria for approximating to the date of the documents themselves. It will be sufficient to adhere to the two-fold division into Uncial and Cursive. The former term comprises what we understand by capital letters formed separately, having no connection with each other, and (in the earlier specimens) without any space between the words, the marks of punctuation being few. The cursive, or running hand, implies letters more easily and rapidly made, those in the same word being usually joined together with a complete system of punctuation, not widely removed from our printed books. Speaking generally, and limiting our statement to Greek MSS. of the New Testament, uncial letters

prevailed from the fourth to the tenth or (in the case of liturgical books) as late as the eleventh century. Cursive letters were employed as early as the ninth or tenth century, and continued in use until the invention of printing superseded the humble labors of the scribe. The uncial MSS. are usually indicated by the capital letters of the English and Greek alphabets, which thus serve the purpose of abbreviated titles. We shall speak shortly of some of the most important. A few of these contain the New Testament entire; others of the greater part; while a large majority contain only portions or fragments. Many, especially those of later date, are written with extraordinary care and skill, for the monks devoted much time and trouble to tasks of this kind.

We begin with A.—*Codex Alexandrinus*—was conveyed by Sir Thomas Roe as a present to Charles I. from Cyril Lucar, patriarch first of Alexandria and afterwards of Constantinople. It is now in the British Museum: having belonged to the King's private collection (from 1628) it was in 1753 transferred to the public library, and is now publicly shown in the manuscript room, carefully guarded, however, by lock and key, in a glass case, an open page being exhibited. It is written two columns to a page. The Text is divided into numerous paragraphs, each paragraph marked by a large initial letter. This celebrated manuscript, the earliest of first-rate importance applied by scholars to the criticism of the Text, has been assigned to the fifth century. It was probably written at Alexandria, and commences at Matt. xxv. 6. In 1786 it was published in folio by subscription, the editor being Charles G. Woide, preacher at the Dutch Chapel Royal, and

assistant librarian to the British Museum. This edition is fairly accurate, and has been adopted as a model in a recent reprint.

B.—*Codex Vaticanus* is one of the oldest vellum MSS. in existence, and the glory of the Vatican Library at Rome, where it was brought by Pope Nicholas V. who died in 1455, nothing being known of its previous history. Certain missing portions of the MS. are said to have been supplied in a later hand than the original writing. This remarkable production has been guarded with such jealous watchfulness by its official custodians, that a history might be written of the various attempts to collate it. What the Papal authorities would not entrust to others, they have at least the merit of attempting themselves. Within the last thirty years, Cardinal Mai, a renowned European scholar, undertook to prepare an edition of it. But the execution was objectionable on the whole, carelessly and injudiciously carried out. Although ten years (from 1828 to 1838) were expended in superintending the edition of this venerable MS., Mai devoted to the task but his scanty spare hours, and even then worked so carelessly that after cancelling a hundred pages for their incurable want of exactness, he was reduced to the shift of making *manual* corrections with moveable types, and projected huge tables of errata which his friend, the sub-editor, has in some measure tried to supply. When once it is stated that the type was set from some printed Greek Testament, the readings of the Codex itself being inserted as corrections, and the whole revised by means of an assistant who read the proof sheets to the Cardinal while he inspected the MS., no one will look for accuracy from a method which could

not possibly lead to it. As in the case of the preceding, a cheaper reprint has recently appeared. It is almost the oldest MS. of the New Testament, and is deemed to have been written towards the close of the fourth century, or earlier. An accurate edition of this venerable document is as imperatively needed as ever. For this information respecting Codex B. and indeed all the ancient MSS. I am indebted more or less to the Rev. F. H. Scrivener, whose labours in this branch of Biblical learning are beyond all praise.

C.—*Codex Ephræmi*, a palimpsest or rescript, so called on account of the ancient writing having been nearly removed to make room about the twelfth century for some Greek works of St. Ephraem, the great Syrian Father. A chemical preparation has been applied to restore much that was nearly illegible, and with some success. It contains fragments of every portion of the New Testament; amounting on the whole to two-thirds of the volume. The MS. was brought to Florence from the East at the beginning of the sixteenth century, and came thence to Paris with Catherine de Medici. The older writing was first noticed about two centuries ago. It has been examined and collated by various persons, and in 1843 was edited and published in a masterly form by Tischendorf. It is probably as old as the fifth century, and is preserved in the Imperial Library of Paris. The Text it exhibits may be fairly said to lie between A. and B. Three correctors at least have been at work on Codex C, greatly to the perplexity of the critical collator.

D.—Of the Gospels and the Acts: *Codex Bezae*, a

Græco-Latin manuscript belonging to the University of Cambridge, the internal character of which is a most difficult, and indeed an almost inexhaustible theme. No known MS. contains so many bold and extensive interpolations. Dr. Davidson says that "its singularly corrupt text, in connection with its great antiquity, is a curious problem, which cannot be easily solved." But as a long-expected edition of this remarkable document has recently appeared from the pen of the Rev. F. H. Scrivener, a most accurate and painstaking scholar, we are induced to give some particulars respecting it.

High as our expectations were raised, they have not been disappointed. His critical introduction to the *Codex Bezae* (D) is masterly and exhaustive. Probably nothing of the kind has been attempted and carried out in this country in so complete a form. It would be impossible in the short space allotted to us, to do any thing like justice to this scholarly performance. The MS. here transcribed with matchless fidelity is now known to be one of the sixteen authorities adopted by Stephens in his edition of 1550. In 1793, Dr. Thomas Kipling was entrusted by the University of Cambridge with the onerous task of editing and publishing Codex D. Of this transcript Mr. Scrivener charitably says the editor has laboured faithfully and not wholly in vain to approach correctness as nearly as may be. It must be confessed, however, that Dr. Kipling's costly folios were not up to the mark; and every Biblical scholar must welcome with pleasure the present accessible and complete volume. Mr. Scrivener discusses with minuteness and ability the peculiarities of the ancient writing, as also the probable origin and date of the MS. The first

point is illustrated by three beautiful fac-simile plates. It is impossible for us to follow out in this brief space Mr. Scrivener's elaborate views on such a subject, involving as it does so much delicate criticism. But we may record roughly the opinion given of the probable origin and date of the manuscript, which seems to have been taken from a document nearly a contemporary, and similarly divided into lines or short verses (according to the sense), and which contained a corresponding Latin version made expressly from the Greek, line for line, as closely as possible. We gather that this was an independent Latin translation made by a previous or contemporary scribe, who, however, might have been influenced by the old Latin version, or Jerome's vulgate, having retained much of the latter in his memory. Moreover, that the Greek text thus reproduced was from a model older still, dating perhaps as early as, or older than the time of Origen. Our author says that circumstances might induce him to assign to the MS. now extant, full as high a date as the Codex Alexandrinus, (early in the fifth century,) were it not for the debased dialect of the Latin version, which would seem to have been executed in some remote province, most probably in Gaul, about the time of the Frankish invasion. Thus, while the Latin version is assigned to a date not higher than the fifth century, the MS. now in our possession may be of the sixth century, though the Greek text bears traces of an origin far more remote, the third century at the latest. The chief difficulty in editing documents of this age and class, arises from those numerous changes brought in by later scribes, in the document under discussion, judged to be some ten or twelve in number. In this portion of his arduous task, the editor has done himself infinite credit.

E. of the Acts : was presented to the University of Oxford in the year 1636, by Archbishop Laud, hence styled *Codex Laudianus*. It is a Latin-Greek copy of the end of the sixth century. A not very accurate edition of it was published by Thomas Hearne, the antiquary, in 1715. This MS., containing only the Acts of the Apostles, was probably among the Greek volumes brought into England by the fellow-countryman of St. Paul,—Theodore of Tarsus, who came to England as Primate at the age of 66, A.D. 668, and died 690. It is to be hoped that Mr. Scrivener will be entrusted with the task of re-editing this remarkable MS.

D<sup>op</sup>. of the Pauline Epistles, a Greek-Latin copy, one of the most ancient and important in existence ; published by Tischendorf in 1852. It once belonged to Beza, who styled it *Codex Claromontanus*, from Clermont near Beauvais, where it is said to have been preserved. It is now in the Imperial Library of Paris. It is supposed to have been written about the middle of the sixth century.

The three following MSS. appear to bear a remarkable relation to each other ; being all three, in the opinion of scholars, derived from the same Greek original ; that is, from some much older document, not now in existence. Moreover, the second and third, though now separate, and preserved in different parts of Europe, seem originally to have belonged to each other as parts of one and the same document.

F. *Codex Augiensis* of the Pauline Epistles in the Library of Trinity College, Cambridge ; is a Greek-Latin

MS. called from the Monastery of Augia Dives or Major (denoting in its German designation a "rich Meadow") on a fertile Island in the lower part of Lake Constance, in Baden, to which it long appertained, and where it may even have been written, a thousand years since. In 1718 Bentley was induced to buy it at Heidelberg for 250 Dutch florins. On the death of his Nephew, in 1787, it was placed where it now is. In 1859 Scrivener produced an edition of it in common type, with a critical introduction, and a Photograph of one page. The continuous mode of writing with no space or division between the words, which prevailed in the elder Greek uncial copies, was by this time laid aside, and a singular looking stop or point at the end of each word prevails pretty uniformly in all parts of the MS.

Several places are disfigured by grotesque sketches in ink, common to many biblical MSS. Mr. Scrivener mentions an example in a Bodleian MS. wherein a poor priest is portrayed in a humorous and triumphant attitude pointing to 1 Tim. v. 19 ("against an Elder receive not an accusation, but before two or three witnesses,") a text which had doubtless proved of some use to him when in difficulties.

G. of the Epistles; *Codex Boarnerianus*,—so called from a former possessor, but now in the Royal Library at Dresden. It was published in full in 1791 by Matthæi, in common type with two facsimile pages. His edition is believed to be very accurate. The Greek uncial letters are coarse and peculiar—the punctuation is chiefly comprised in a stop between words. Its affinity with the



preceding (*Codex Augiensis*) has no parallel in this branch of literature ; in those places where they agree they must not be estimated as two distinct authorities, but as one ; the surviving representatives of an older MS. now lost, as before stated. This is true as regards the Greek Text : but their respective Latin versions are quite independent. (Latin version interlinear).

Δ—of the Gospels—*Codex Sangallensis* was made fully known by the admirable edition of Rettig, published at Zurich in 1836. It is preserved and was probably transcribed a thousand years since in the great monastery of St. Gall in the N.E. of Switzerland. It is rudely written in a very peculiar hand with an interlinear Latin version in cursive letters as in the previous case : contains the four Gospels complete, except 18 verses in the xix. chap. of St. John's Gospel. There is no question that this document was written by Latin (most probably Irish) Monks in the west of Europe during the ninth century, and that it once formed part of the same volume with the preceding.

N.—of the Gospels—*Codex Purpureus*. Only twelve leaves of this copy remain (as was thought till lately) containing fragments of St. Matthew, St. Luke, and St. John. It seems pretty clear that they were stolen from St. John's Convent at Patmos, and were separated into three portions by some not very honest vendor, who calculated that more might be made from three purchasers than from one : four leaves being now in the British Museum, six in the Vatican, two at Vienna. Tischendorf copied and published them in 1846, assigning them to the

sixth century. This scholar has since obtained, from the above-mentioned Monastery, other leaves containing fragments of St. Mark (being portions of the same MS.) These will shortly be published. This MS. is written on the thinnest vellum, dyed purple, hence its name, "Purpureus."

Ξ—*Codex Zacynthius*, being Greek palimpsest fragments of the Gospel of St. Luke, obtained in the Island of Zante by General Colin Macaulay, and now in the Library of the British and Foreign Bible Society. The older writing, containing large portions of the Gospel to chapter xi. 33, is accompanied by a Catena or Commentary consisting of large patristic extracts. The Text, in large character, seems at first to be of the sixth century ; and the catena, in smaller character, of the eighth. But the arrangement of the matter makes it certain that the commentary is contemporaneous : and that both must be attributed to the later period. This copy must be regarded as the earliest known furnished with such a catena ; which indeed comprises extracts from nine Ecclesiastical writers cited by name: of these Chrysostom, Origen, and Cyril are the best known. And it would appear that wherever and whenever this MS. was written, or its prototype, the name and teaching of Cyril of Alexandria was held in high estimation. One of the writers cited in the catena is Severus, there designated a Saint, and archbishop of Antioch. But the name of Severus has been at some time carefully erased. This circumstance is worthy of notice. Severus had succeeded Flavian in the See of Antioch A.D. 512. He was expelled seven years afterwards on account of certain opinions held by him ; and in the year 536, under the

Emperor Justinian, an enactment was put forth, proscribing the writings of Severus. These were to be burned, and no one was to possess or copy them. It might be difficult to shew how long this legislation of the sixth century produced practical effects, but, in whatever age this MS. was altered by the erasure of the name of Severus, then at least there seems to have been still a dread of the law of Justinian. The MS. might have been written by some one who was ignorant of the proscription : or it might have been executed in some place where the edict was not enforced : but at least, the writer himself or some subsequent possessor shewed his caution by erasing (not the extracts themselves, but) the name only. I have ventured to supply these interesting particulars from the statements of Dr. Tregelles, who copied and published the fragments of St. Luke's Gospel in 1861. The later writing is a Greek Lectionary of the four Gospels, probably of the thirteenth century ; and has been disregarded. The ancient patristic extracts, too, are not given (indeed it is said they cannot be deciphered without the adoption of chemical means). The mere deciphering of the Evangelic fragments seems to have occupied Dr. Tregelles four months, every clear day being used for the purpose.

*Z. Codex Dublinensis*, contains 290 verses of St. Matthew's Gospel in twenty-two fragments. It was discovered in 1787 by Dr. John Barrett, of Trinity College, Dublin, under some cursive writing of the tenth century or later, consisting of certain patristic and other works. The older or uncial writing was published by

Barrett in 1801, with moderate accuracy. It is as old as the sixth century.

B<sup>ap</sup>. a Vatican MS. of the Apocalypse, numbered 2066 in that Library. It probably belongs to the beginning of the eighth century. The scarcity of old copies of the Apocalypse renders this uncial of considerable importance.

ℵ.—(Aleph) *Codex Sinaiticus*, now at St. Petersburg; the justly-celebrated copy which has recently attracted such general attention in the learned world. The discovery of this precious relic of antiquity, in the Convent of St. Catherine, on Mount Sinai, by Tischendorf, forms a most interesting history. It is the most ancient and important MS. of the New Testament in existence, being referred to the middle of the fourth century. It contains the New Testament entire, each page comprising four columns. Correctors of all periods have disfigured the MS., some as early probably as the sixth or seventh century. With regard to the important question as to the class of readings supported by this venerable authority, it cannot be said to give in its exclusive adherence to any of the witnesses hitherto examined. It was published in 1862, by Tischendorf, in a superior manner at the expense of the Emperor of Russia. A cheaper copy, in modern type, has since appeared, column ~~after~~ column.

*for*

The Manuscripts we have now so briefly described are exclusively of the uncial class ; and have been selected on account of their interest and importance.

Recently an attempt has been made by the University

of Oxford to render certain of the first-class uncials better known, and available for critical purposes. The execution of this task was entrusted to Mr. Hansell, a resident professor of the University, and one in every respect competent to undertake the editorship. The following extract from the prospectus originally presented to the delegates will afford some idea of its nature :—"It seems desirable to print in full the Greek Text of the New Testament as it is found in the earliest MSS. in a form admitting of being easily read, and if possible at such a price as to be generally accessible to students." We further read in the preface as follows \* \* \* \* "To enable students to judge of the general character of a MS. Text, or to appreciate the meaning of a passage according to the readings of a particular Codex, it is important that the Text should admit of being easily and continuously read, without the attention being distracted in deciphering the continuous uncial writing. \* \* \* \* It seems the best course to combine the several ancient Texts in one volume, so as to allow of their being easily compared with one another \*\*\*\* for this purpose the printing in parallel columns appears most convenient." Hence, it was also determined that the character should be the modern cursive. The structure of the work is as follows—the Gospels are given in four parallel columns, each column representing the Text of the MS. employed, viz. Codex Alexandrinus (A) ; Codex Vaticanus (B) ; Codex Ephræmi (C) ; Codex Bezae (D) ; the first-mentioned being deficient up to Matt. xxv. 6, the Dublin Codex (Z) is brought into requisition for that portion in the first column. The Acts are given in the same way from A, B, C, D, and also from Codex Laudianus (E). The Catholic Epistles in three columns from

A. B. C.; the Pauline Epistles in four columns from A, B, C.; and the Codex Claromontanus (D<sup>ep</sup>); the Apocalypse in three columns from A. C.; and the Vatican Codex 2066 (B<sup>ap.</sup>)

It will be observed with regret that the great Sinaitic Manuscript has no place here. We presume it to have been a question of time. Mr. Hansell's labors were commenced awhile ago, and this great and all-important Codex was not accessible till the work was too far advanced to admit of its being included. We are, however, presented with a full collation of it with the Text of Stephens in an appendix. Throughout the body of the work, the deviations of the different MSS. from the Text of Stephens are indicated by means of a system of symbols. The most remarkable of these uncial MSS. in respect of the Text presented, is undoubtedly Codex D. "It's most striking feature," as we are reminded by Mr. Scrivener, "is its perpetual tendency to interpolation, by which term we understand the practice of adding to the received Text passages (often of some length), which, whether genuine or spurious, are found in this document, either alone or in company with a very few others." For example, after Matthew xx. 28, are appended no less than twelve lines or short verses quite foreign to St. Matthew's style, and read in no other Greek MS. Yet something like the passage is contained in certain Syriac and Latin codices. This and other considerations might lead us to believe, with Dr. Cureton, that "it certainly belongs to the most ancient times of Christianity," though not necessarily anterior to the second century.

The Text of the Great Vatican Codex B. presents in one respect a marked contrast to that of Codex D. While the one is startling, on account of its numerous glosses and interpolations, constituting as it were something like a paraphrase of the sacred authors, the other is equally remarkable for its disposition to curtness, and tendency to omission, inducing one critic to speak of it as "an abbreviated Text of the New Testament," words or clauses being apparently omitted in numberless cases. Some of these instances may, as Mr. Scrivener observes, be due to the carelessness of the scribe, who seems to have repeatedly written words and clauses twice over. This circumstance has lately come to light. For, as we before observed, Codex B. is not yet fully known to critics, by ~~the~~ reason of the imperfect way in which it has been edited by the Papal authorities.

Of Codex A. Mr. Scrivener says that "it is of the very greatest importance to the critic, inasmuch as it exhibits a Text more nearly approaching that found in later copies than is read in others of its high antiquity."

Something has already been said about the adequacy of the means at our disposal for obtaining an accurate Text of the Greek Testament ; and this, too, as compared with the case of other ancient books. About fifteen MSS. of the history of Herodotus are known to critics : and of these several are not of higher antiquity than the middle of the fifteenth century. One copy in the Imperial Library (there are in that collection five or six), appears to belong to the twelfth century. There is one in the Vatican, and one in the Florentine Library attributed to the tenth century. One in the Library of Emmanuel

College, Cambridge, formerly the property of the Archbishop Sancroft, which is believed to be very ancient. The Libraries of Oxford and Vienna contain also MSS. of this author. This amount of copies may be taken as more than the average number of *ancient* MSS. of the classic authors ; for although a few have many more, many have fewer. A Virgil in the Vatican claims an antiquity as high as the fourth century. There are a few similar instances ; but, generally, the existing copies of the classics are attributed to periods between the tenth and fifteenth centuries.

Now with respect to the New Testament, we are enabled to calculate that there are little short of one thousand MSS. proper (including Lectionaries) of the Gospels, and about another thousand of all the other books put together ; whereof those of St. Paul are more numerous, those of the Apocalypse fewer than those of the Acts and Catholic Epistles. That is, when one MS. (as often occurs) belongs to more than one class or set of the sacred writers, its distinct parts are numbered separately, so that the *whole* New Testament will appear in four lists and be reckoned four times over.

Those extant written in uncial characters are, (comparatively) few in number. In the Gospels, they amount to thirty-four ; but far the greater part of these are fragments, most of them of inconsiderable length ; in the Acts they are ten ; in the Catholic Epistles six ; in the Pauline Epistles fourteen (many of them fragments) ; in the Apocalypse only four—somewhat less than seventy in all. A few of these have been already described to you



this evening, their dates ranging from the fourth to the ninth century.

The later MSS. in cursive character, as may be inferred, are very numerous indeed. Not having received from critics the notice they deserve, comparatively few of them have been examined and collated.

We have seen that the documents written in the uncial character are designated by capital letters. On the other hand the cursive MSS. in each class are designated by the numerals in common use. Some of these, however, which have lately accrued are noted in a different manner—as in the case of an important copy of the Acts discovered by Tischendorf, and sold by him to the British Museum, designated 10<sup>th</sup>. Again a<sup>scr</sup> and b<sup>scr</sup> etc. for those collated by F. H. Scrivener. We shall do little more than mention a few of these.

No. 1 of the Gospels contains also the Acts of the Apostles and the Epistles of St. Paul. It is of the tenth century, and contains prologues to each book: is illuminated with pictures. Among the illuminations are what appear to be pictures of the Emperor Leo the Wise, and his son Constantine (886-911). A calendar of the daily lessons throughout the year is given. This copy is written on vellum, size 8vo., containing thirty-eight lines in each page. In the Gospels the text is very remarkable, adhering pretty closely to Codex B. of the Vatican. It was known to Erasmus, who but little used or valued it. It was recently collated by Tregelles.

No. 33,—Folio, written on vellum, contains all the New Testament except the Apocalypse. It has been styled the Queen of the MSS. in Cursive Letters, from the critical value of its Text. It is of the eleventh century, has been laboriously collated by Tregelles, in 1850, who says of this copy “none has ever been so wearisome to the eyes and exhaüstive of every faculty of attention.” This arose in consequence of the damaged state of the MS. The ink, by reason of the damp, has often left its proper page blank, so that the writing can only be read, *set off*, on the opposite page, especially in the Acts.

No. 38 of the Apocalypse; date the thirteenth century; on cotton paper; has been inspected and collated by several scholars. Its Text closely resembles that of Codd A.C.

No. 69, *Codex Leicestrensis*, folio, of the fourteenth century, belonged to one William Chark, in 1582. In the year 1640, Thomas Hayne, M.A. of Trussington, in Leicestershire, presented it to the Library of the Town Council of Leicester, where it now remains; written on vellum and coarse paper, in series of two vellum followed by three paper leaves, evidently from previous calculation how far the more costly material would hold out. There are thirty-eight lines in a page. The instrument employed seems to have been a reed rather than a pen, and the style of writing is very singular, yet certainly neither elegant nor remarkably perspicuous. The wide variations of this copy from the received editions are well known. A corrector's hand has been busy throughout the document, which Mr. Scrivener, who has examined it very carefully, deems to

be by a second hand, but nearly as old as the original scribe. It contains the whole of the New Testament except a few passages lost.

lo<sup>ti</sup> (or p<sup>scr</sup>) This copy contains only the Acts of the Apostles in a mutilated condition ; but it is unquestionably the most valuable cursive MS. of that book yet known. It was obtained in Egypt by Tischendorf, who sold it to the British Museum in 1854. It bears a date, viz. 20th April, 1044, and was written by one John, a monk, in small quarto. In a few remarkable readings it stands quite alone ; but in a general way it supports those of the principal uncials A. B. C. D. E. against the Received Text.

An idea has not unnaturally gained ground from time to time amongst scholars, some of them very eminent men, that the true representatives of the ancient Text of the New Testament are to be found in the oldest codices extant. Bentley's views on this subject are well known. He expressed his belief that the oldest MSS. of the Greek original and of Jerome's Latin version coincide in all points, even the minutest. No one need wonder at a strong agreement subsisting between these in a general way ; but experience has shewn the fallacy of expecting anything like a fulfilment so exact as that contemplated. Lachmann (who died in 1851) rejected all but the very few ancient documents in carrying out his scheme of restoring the sacred Text to the condition in which it existed during the fourth century, regardless whether the sense produced be good or bad, likely or unlikely. The plan propounded by Dr. Tregelles, though not absolutely identical with that of Lachmann, is yet very similar. He

avers (*Account of printed Text* p. 138), "The mass of recent documents (*i.e.* those written in cursive characters from the tenth century downwards) possess no determining voice in a question as to what we should receive as genuine readings." No reasonable person would think of setting up testimony exclusively modern against the *unanimous* voice of antiquity. But, on this point we are reminded by Mr. Scrivener (*Plain Introduction* p. 398) "That the evidence of these ancient authorities is anything but unanimous, that they are perpetually at variance with each other, even if you limit the term ancient within the narrowest bounds," perpetually divided, two against three, or perhaps four against one. Tischendorf himself, though originally disposed to favor the above-mentioned theory, has of late greatly modified his early views on this subject, as a comparison of his New Testament of 1849 with that of 1859 will show. In his critical apparatus attached to the later edition, the more recent codices have their due place.

III. The last division of the subject will now engage our attention for a few moments.

Allusion has been already made in a general way to variations in the MSS. naturally arising during the process of copying. When a clause ends in the same word or words as closed the preceding sentence, and the transcriber's eye has wandered from one to the other, there may result the entire omission of the whole passage lying between them. This is very commonly observed by all examiners of ancient MSS., and sometimes forms a source of error more serious than might be supposed. A genuine

clause may thus be lost sight of. In 1 John ii. 23, a clause is omitted in many MSS. and is not contained in our received Greek Text, and even in the authorized English version is printed in Italics. The whole verse Luke xvii. 36, though but slenderly supported, may possibly have been early lost through the same cause. Numerous variations occur in the order of words, the sense being slightly or not at all affected—The order of the sacred names Jesus Christ is perpetually changed. Sometimes the scribe has mistaken one word for another, which differs from it only in one or two letters. This happens chiefly in cases where the uncial (or capital) letters, in which the oldest MSS. are written, resemble each other, except in some fine stroke which may have decayed and become invisible through age. Also, the style of the most ancient writing being continuous, not a few various readings may result therefrom: for example, a string of three words might by a very slight alteration be converted into two, and *vice versa*. An extensive and perplexing species of various readings arises from bringing into the Text of one (chiefly of the three earlier) Evangelists, expressions or whole sentences which of right belong not to him, but to one or both of the others. This natural tendency to assimilate the several Gospels must have been aggravated by the laudable efforts, begun at a very early period, (as early as the second century) to construct a satisfactory harmony of them all. Sometimes transcribers quote passages from the Old Testament more fully than the original writers of the New Testament judged necessary for their purpose. Again, synonymous words are often interchanged, and so form various readings, the sense undergoing some slight and refined modification,

or else being quite unaltered. An irregular, obscure, or incomplete construction will often be explained or supplied by the transcriber in the margin, by words that are subsequently brought into the Text. Hence arises the habit of changing ancient dialectic forms into those more in vogue in the transcriber's age. Lastly, the copyist may be tempted to forsake his proper functions for that of a revisor or critical corrector: he may simply omit what he does not understand, or may attempt to get over a difficulty by inversions or other changes.

It would be impossible, in the limited space allowed, to cite instances in detail of the operation of all the several causes whereby changes arise, many of them merely verbal, or, at any rate often unimportant. But, by way of illustration, a few of the more prominent examples can be given.

Matt. vi. 13, the question is as to the doxology. It is wanting in **Σ** B. D. Z.—A. and C. happen to be deficient here. The Complutensian Editors passed it over; for though in their Greek copies, it was not supported by the Latin version; the question is nearly evenly balanced—the passage being contained in nearly all the later copies, though with some variation. The later uncials have it: and, of the cursives, five only are known to omit the clause, though in some it is obelised in the margin, while comments in certain other copies indicate its doubtful character. No. 33 (called the “Queen of the Cursives”) has it. No. 69, the Leicester MS., is defective here.

John v. 3 and 4. The last clause of the third verse,

and the whole of the fourth verse are wanting in the best MSS. both Greek and Latin. The last clause of the third verse is, however, better supported than that which follows. But we have the entire passage cited by Tertullian, the first witness for its presence. The Baptismal Angel, a favorite thought with him, was here foreshadowed and typified (Trench.) It might have originated first in a marginal note, and then at a very early period found its way into the Text, probably at Alexandria first. Those copies which do contain it have an asterisk or other mark to indicate its doubtfulness; added to which, it is accompanied with such variations as to indicate marks of growth engendering suspicion as to its genuineness. The aspect which the narrative wears when the disputed portion is omitted must strike the reader. For, it presents, thus, not the form adopted by a careful and practised historian, but an inartificial one, having many parallels in the Gospels, where the language is unconsciously made to reflect the writer's familiarity with localities and scenes, rather than framed to meet the absence of that condition on the part of the general reader—a circumstance, however, which is a vivid evidence of the artless truthfulness of an eye witness.

John vii. 53 to viii. 11. On all intelligent principles of criticism, this entire narrative must be abandoned as forming an integral part of St. John's Gospel—seeing that it is wanting in all the first-class uncials. A. and C. are deficient here; but, by measuring the space in each of these two cases, it has been shown that the section could not have been contained in either. Codex D. is the oldest witness for its presence. Certain cursive documents give

the whole passage at the end of Luke xxi. But the narrative, as it stands in the received Text, may be defended on internal grounds; just as John xx. 30 and 31, show signs of having been the original conclusion of this Gospel, and chapter xxi. may be a later supplement by the Apostle's own hand, so in the present case this most edifying christian narrative may have found its true place.

Acts viii. 37. Mr. Scrivener here says (*Plain Introduction*) "we cannot question the spuriousness of this verse, which seems to have been received from the margin, where the formula 'I believe,' &c. had been placed, extracted from some Church Ordinal." It is supported by about eighteen MSS., one of which only is of the uncial class; Codex D., which might be expected to contain it, being defective at this place. It, however, as in another case, early found its way into the Text, being cited by Irenæus both in Greek and Latin. Though given in our Received Text, the Complutensian Editors did not insert it. The passage exhibits various shiftings of shape in those codices which contain it. Thus—its best authority E. (the Laudian MS. in the Bodleian) instead of "thou mayest," would read "thou shalt be saved;" and, instead of, "*that* Jesus Christ is the Son of God," "*on* Christ the Son of God." The other seventeen (cursives, one of them being the Leicester MS.) differ considerably in the actual readings they exhibit.

Acts xv. 34.—This verse is omitted in most of the great uncial MSS. It is present, however, in C. and D. with variations in the reading. It is, no doubt, an unauthorised addition, probably taking its rise from a marginal



gloss designed to explain how, notwithstanding the terms of verses 32 and 33, (Judas and Silas "were let go in peace from the brethren unto the Apostles"), Silas was at hand in verse 40 conveniently for St. Paul to choose him as a companion in travel.

1 Tim. iii. 16.—One word in this verse has given rise to more discussion than almost any other part of the New Testament. The question, as it stands, lies mainly between "*God* manifest in the flesh," and "*who* manifest," &c. The difficulty arises from the circumstance of the Greek word for "God" in its contracted form so nearly resembling the pronoun, that all the uncial MSS. have been subjected to a severe mechanical scrutiny with the view of determining their actual reading—the difference between the two words consisting only in the presence or absence of two horizontal strokes. The British Museum has been repeatedly visited solely for the purpose of testing Codex A. on the point. And even here an uncertainty exists from the way in which the manuscript has been handled at various periods, for Mr. Green asserts that the first scribe wrote "*who*" (*Developed Criticism*). Mr. Cowper, in his recent reprint of the manuscript, is of opinion it now certainly favors the Received Text, whatever the original reading, and moreover that "no one will think it possible, either with or without a lens, to ascertain the truth of the matter by any inspection of the Codex;" Mr. Scrivener differs so far from Mr. Cowper as to state positively his conviction, with the earlier collators, that the Codex A. read the word as given in the ordinary Text, and translated in our English version. But he decides, in reference to all the MS. authorities, that the ordinary reading of the more

recent many, should give way to that of the ancient few. In reality, he virtually rejects the ordinarily received reading in favour of the other.

The great Sinaitic MS., which ought to have great weight here, gives the pronoun by the original scribe; though, according to Tischendorf, a late corrector about the twelfth century has tampered with the word, yet in such a manner as to leave the ancient writing intact and quite distinguishable. Codex C., too, bears a similar testimony against the common text in its primitive reading, though here again a subsequent corrector has been at work to change the word with a different colored ink. The great Vatican MS. (B.) is defective here.

I John v. 7 and 8.—The long controversy to which this celebrated passage gave rise, will ever be remembered in connection with critical studies of the New Testament. We have already adverted to the dispute arising on the subject between Erasmus and the principal Complutensian Editor. Dr. Dobbin, in his account of the Montfort Codex, expresses himself thus:—"To suppose that the passage ever existed in ancient Greek MSS. is contrary to the rules of probability founded on actual experience; \* \* \* that the origin of the passage may be clearly traced to the Latin version." He also decides that, down to the ninth century, the passage was wanting even in the Latin copies. It must therefore be given up as entirely spurious. The two verses in our authorised version, when corrected, should run thus—"For there are three that bear record, the spirit and the water and the blood, and these three," &c.

Luke xxii. 43 and 44.—This passage is cited by us on account of the variance subsisting between the great Vatican (B.) and the Sinaitic MS. Until the verdict of the latter great authority was obtained, some lingering doubt hung over the authenticity of these verses. The following omit the verses:—Codex A. (though circumstances induce us to believe that the scribe was acquainted with the passage). Codex B. (just mentioned) and others. Codex C. is defective here, but the passage stands in the margin of that MS. (by a correcting hand). It is read, however, in the Codex Sin, (S.) Codex D., and most of the cursives.

James i. 17.—There is no real or tangible variation here, except the curious circumstance that the two oldest MSS., the Vatican and the Sinaitic, agree in a false accident in the word translated “shadow,” an indefensible reading which makes nonsense of the passage.

The two last quotations are sufficient to convince any candid mind of the utter uselessness of narrowing our field of criticism by an appeal to a few documents, however ancient. In the one case, the two most ancient documents clash; and that too, at a most important place: and in the other coincide in an intolerable reading.

In concluding our review of a subject so deeply interesting to every right thinking member of the Christian Church, it is but natural to enquire what particular Text was adopted by the English divines who made our admirable translation? Some affirm it to be Beza's fifth edition of 1598. It seems evident, however, that other editions

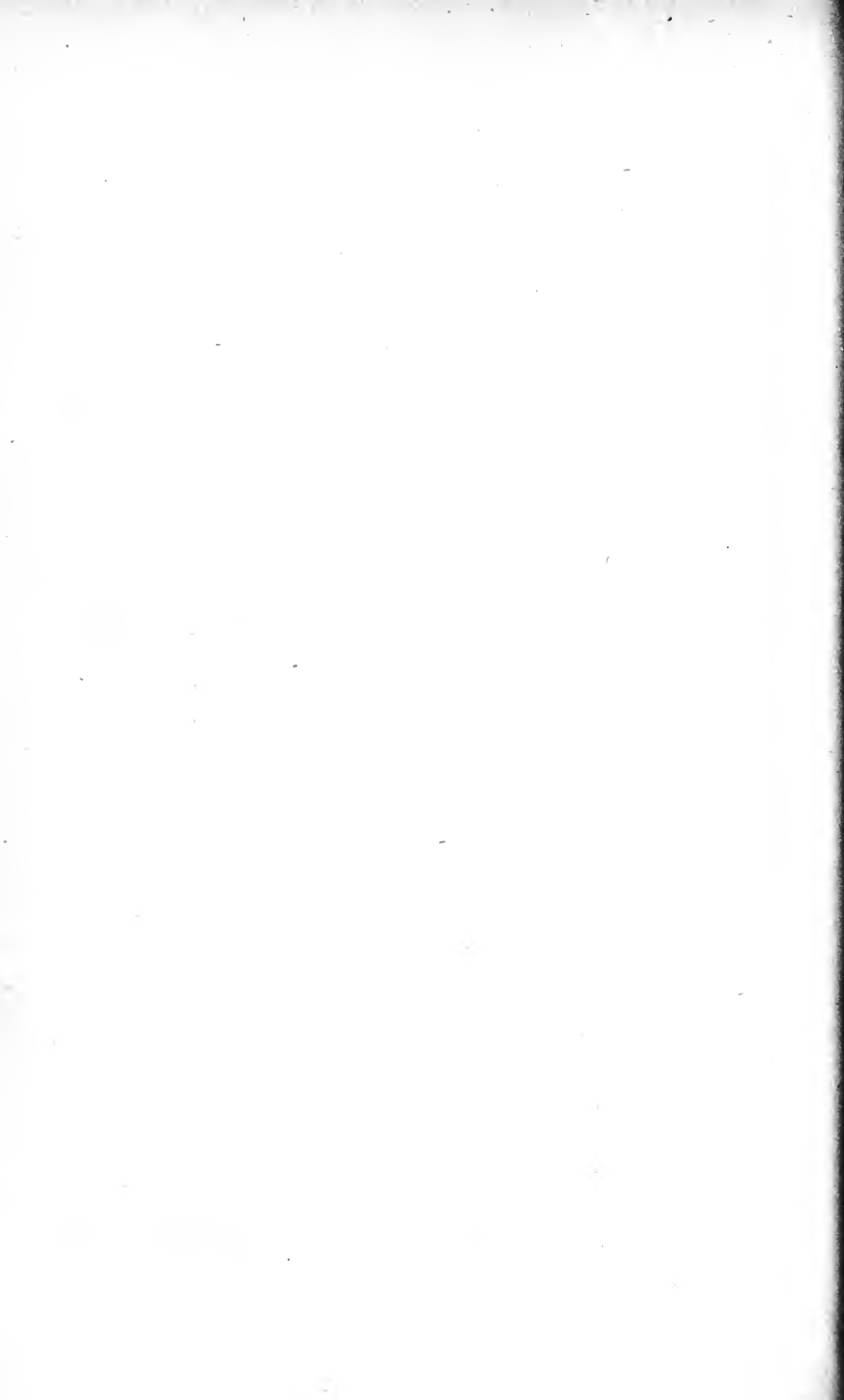
were likewise consulted, and that Stephens's edition of 1550 held a foremost place in their estimation. Notwithstanding the vast store of materials accumulated since by the industry of scholars, and the improved methods resulting from increased knowledge, it is very doubtful if any of the Texts or systems lately propounded are greatly, if at all, to be preferred to the standard Text, which, in the opinion of those best able to judge, appears on the whole to approach nearest to the sacred autographs. It must be admitted, as a consequence of the investigations now recorded, that numerous readings are open to discussion: yet, with a very few marked exceptions, there is little of vital import which we should wish to see rescinded. One thing is certain, viz., that our accurate acquaintance with the Greek original of the New Testament is in but a transition state; and that if we work quietly on, another generation may see the sacred Text settled on a firmer basis than we can hope to witness.

THE END.











A SUPPLEMENT

TO THE HISTORY OF

THE PRINTED GREEK TEXT

OF THE

NEW TESTAMENT, &c.

BY

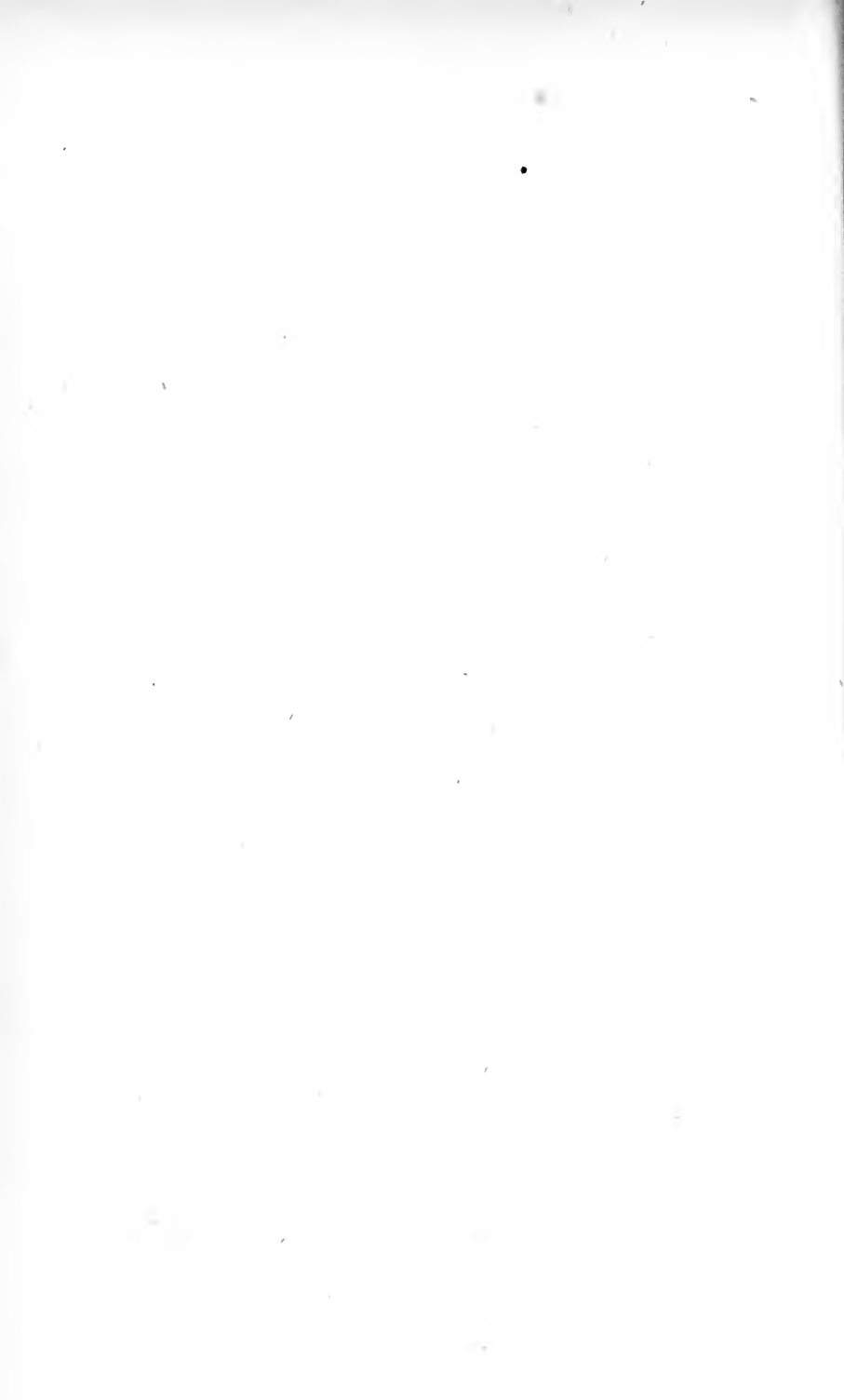
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MDCCLXV.



## APPENDIX A.

Lecture, page 4.

### *The Vulgate.*

The term "Vulgate," as applied to the Bible, comprehends, in its widest signification, the Text of the Holy Scriptures current during the earlier periods of the Christian Era, a time when Latin and Greek respectively were the ordinary tongues employed for the diffusion of literature, sacred as well as secular.

There can be no doubt, however, that the term "Vulgate" was subsequently restricted to the LATIN VERSION of the BIBLE. It is impossible at present to say by whom the earliest version was executed. Its history is lost in complete obscurity. That it was made in Africa may be regarded as certain, Tertullian being the principal witness for its existence. Though we naturally identify it with the Roman Church, yet it must not be forgotten that, during the first two centuries, *that* Church was essentially Greek. The earliest Roman Liturgy was Greek. The few remains of the Christian Literature of Rome are Greek. Still, in the absence of all evidence, it is hard to say how far the Christians of the Italian Provinces used the Greek or Latin language habitually.

We gather from the above-mentioned Latin Father the general currency of a Latin version of the New Testament, which even in his time had been able to mould the popular language. St. Augustine, too, says "any one in the first ages of Christianity who gained possession of a Greek MS. and fancied that he had a fair knowledge of Greek and Latin, ventured to translate it." Thus the version of the New Testament appears to have arisen from individual and successive efforts. Though the case of the Old Testament is less clear, a preparation for a Christian

Latin dialect was already made when the Gospel was introduced into Africa. Moreover, the substantial similarity of the different parts of the Old and New Testament version establishes a real connection between them, and justifies the belief that there was one popular Latin version of the Bible current in Africa in the last quarter of the second century: (*Brooke Foss Westcott*). And, that it was literally made from the original, so far as the New Testament was concerned, is evident from the accurate reflection of the words of the original: the very forms of Greek construction being in many cases retained in violation of Latin usage. In the Old Testament, it may be observed that the translation was made from the ancient Greek Septuagint. The old Latin version then having received a definite shape, was jealously guarded by ecclesiastical use, and underwent no changes or revision. This statement, however, holds good only with reference to the African Churches, where this version was retained long after the subsequent version by Jerome was elsewhere universally received.

In Italy the case was different. In the fourth century, a definite ecclesiastical recension, (at first of the Gospels) appears to have been made by reference to the Greek, recommended by Augustine on the ground of its perspicuity and accuracy: and this was termed the *Italic version*. Other revisions were made for private use, changes being introduced according to the taste of scribe or critic. Then these various revisions became intermixed, the result being a serious deterioration of the Text which continued up to the close of the fourth century.

**JEROME.**—This eminent and learned Father (born A.D. 329) having gone to Rome A.D. 382, became attached to the service of Pope Damasus. His active biblical labours now commenced. The great desideratum at that time was an original and complete version of the Scriptures for use in the Latin Churches: for the execution of this task he was highly qualified. His first attention was directed to the New Testament in the old Latin: in which case he aimed at effecting a revision, not a new version, commenc-

ing with the Gospels, by the help of the Greek original. The greater number of changes introduced by him consisted in the removal of interpolations by which the three first Gospels were disfigured; and he rendered important service by checking the perpetuation of Apocryphal glosses. Some have doubted whether he revised other portions of the Latin New Testament. But he enumerates (A.D. 398) among his works, "the restoration of the "Latin version of the New Testament," in harmony with the original Greek." And a letter of his to Marcella (A.D. 385) is still more conclusive: for, with reference to certain charges brought against him for introducing changes in the Gospels, he adduces three passages in the Epistles, in which he asserts the superiority of the present Vulgate reading to the old Latin. But the reality and character of the revision have been established by documentary evidence, which at the same time reveals the fact of the revision having been hasty and imperfect in some places.

But, at this period, Jerome also undertook the first revision of the Psalms: this he effected, though not very completely or carefully, by the help of the Greek Septuagint. This revised Text was called the "Roman Psalter." At length he commenced a new and more thorough revision. The first revision (or Roman Psalter) continued in use in certain Italian Churches, especially in Rome, till the Pontificate of Pius V. (A.D. 1566) who introduced, at any rate into Roman use, the second revision which obtained a wide popularity; and this, from having been brought from Rome by Gregory of Tours into the public services in France, obtained the name of the "Gallican Psalter." Although "revised" Texts of the Psalter and Job alone are extant, yet it is probable that he revised the Latin Texts of all the <sup>Hebrew</sup> Canonical Scriptures.

Jerome having, when past middle life, commenced the study of Hebrew, soon turned his knowledge to good account. He first issued his new version of the books of Samuel and the Kings. In the year 393, the sixteen Prophets were issued, and about the same time the book of Job, and afterwards other books. The

remainder were completed A.D. 404. This new translation of the Old Testament into Latin was at first received with disfavour. But the Latin Bible of Jerome, as it passed gradually into use, was not by any means uniform. Moreover, his Psalter from the Hebrew was never adopted by the Roman Church as a substitute for what has been termed the revised Gallican Psalter.

Thenceforward, owing to the simultaneous use of the old and new versions, much deterioration of both Texts ensued. In this juncture, Charlemagne (about A.D. 802) entrusted to Alcuin the task of revising the Latin Text for public use: and this measure was productive of some good in preserving a pure Latin version. At length the first book that emanated from the printing press was the Mazarin Vulgate, issued in 1452, or about 1455, which presents the common Text of the fifteenth century. Other editions followed in rapid succession: among them that of the Complutensian Polyglott in 1522. The Text therein presented is said to be superior to those which preceded: but still far from pure. The editions of R. Stephens are very important, especially the one of 1540, for which he used about twenty MSS.

But an authorized edition became a necessity for the Roman Church. One of the Decrees of the Council of Trent had reference to this question. So many difficulties, however, stood in the way, that considerable delay took place in the production of an authorized Text. The Theologians of Belgium did something to meet the want. The edition of Hentenius at Louvain and the Antwerp Polyglott subsequently appeared, the former based upon the Stephanic edition of 1540 and the collation of Latin MSS., the Latin Text of the latter borrowed from the Complutensian.

A nearer approach to the requirements of the Tridentine decree was furnished by the Antwerp editions of the Vulgate (1573-4), the Text of Hentenius being adopted with copious readings by Lucas Brugensis. But a Papal Board was already

engaged upon the work of revision. In the second year of the Pontificate of Sixtus V. an edition of the Greek Septuagint version appeared; and immediately afterwards, this Pope devoted himself to an authorised edition of the Vulgate Latin,—a task which had been left upwards of fifty years to the enterprize of private persons. Sixtus made some pretensions to scholarship, and his imperious disposition enabled him to face an undertaking from which others in office had shrunk. But he had to learn that there is no Papal road to criticism. His authorised edition appeared in 1590: and was soon found so faulty as to be called in to make room for a further edition published by Clement VIII. in 1592. Another edition followed in 1593, and a third in 1598, with a triple list of errata, one for each of the three editions: and here the history of the authorised Latin Text properly concludes.

Mr. Brooke Foss Westcott, in his admirable article on the “Vulgate,” given in Dr. Smith’s “Dictionary of the Bible,” has furnished an elaborate list of the best known MSS. of the Latin versions, distinguished under the several classes of the African, Italic, and Hieronymian Texts, with an independent system of notation. But, inasmuch as Scrivener, Tregelles, and Tischendorf agree in a separate method of classification and notation, more usually followed, a few of the most commonly recognised codices will be specified here according to the method of the three above-mentioned scholars.

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### Ante-Hieronymian Text of the Latin New Testament.

MSS. of the Gospels.

*a.* Cod. Vercellensis, of the fourth century, at Vercelli, said to have been written by Eusebins the martyr, Bishop of Vercellæ:—Mutilated throughout. Edited by J. A. Irici. Milan 1748—and by Blangini. (Old African version).

*b.* Codex Veronensis, of the fourth or fifth century, at Verona. Mutilated. Edited by Blangini. (Old African version).

c. Codex Colbertinus, of the eleventh century, in the Imperial Library at Paris. Edited by Sabatier. (Old African version; but beyond the Gospels the version is Jerome's, and in a later hand).

d. Codex Bezaë, its Latin version, of the sixth century. (Old African version, or more probably exhibiting a mixed Text).

e. Codex Palatinus, of the fourth or fifth century, at Vienna. On Purple Vellum, with gold and silver letters; edited by Tischendorf, 1847; contains St. John and St. Luke nearly entire, and considerable parts of the other Gospels. A very important MS. (presenting the old African version).

f. Codex Brixianus, of the sixth century, at Brescia. Edited by Blangini (Italic revision, best form).

*ff*<sup>1</sup> *ff*<sup>2</sup> Codices Corbeienses, very ancient, once at the Abbey of Corbey in Picardy: (probably a mixed Text).

*g*<sup>1</sup> *g*<sup>2</sup> Codices Sangermanenses:—very ancient, once at the Abbey of St. Germain des Prez, near Paris, (probably a mixed Text).

h. Codex Claromontanus, fourth or fifth century, bought for the Vatican by Pius VI. 1774-99 (contains a great part of St. Matthew mainly in the old African Latin version, the other Gospels in Jerome's revision).

i. Codex Vindobonensis, of the fifth or sixth century, brought from Naples to Vienna, contains fragments of St. Mark and St. Luke. Edited by Alter, in certain German periodicals. (Old African version).

k. Codex Bobbiensis, of the fourth or fifth century, brought from Bobbio to Turin. Imperfectly edited by Tischendorf;



contains parts of St. Matthew and St. Mark. (Old African version, revised).

*l.* Codex Rhedigerianus, of the seventh century, at St. Elizabeth's Church, Breslau.

*m.* Readings extracted by Mai from a "Speculum" of the sixth or seventh century, ascribed to St. Augustine, and which contains extracts from nearly the whole of the New Testament. Wiseman drew attention to it as containing 1 John v. 7, in two different places (Italic revision)

*q.* Codex Monacensis, of the sixth century, at Munich. Transcribed by Tischendorf. An important copy (Italic revision).

In the Acts we have

*d.m.* of the Gospels. *e.* the Latin portion of Codex Laudianus (E), &c.

In the Catholic Epistles,

*ff.* (Martianay)\* of St. James, and *m.*, as in the Gospels, &c.

For the Pauline Epistles,

*m.* as in the Gospels.

*d.e.f.g.* are the Latin versions in the great uncial Greek Codices, D (Claromontanus), E (Sangermanensis), F (Augiensis), G (Boernerianus), &c.

For the Apocalypse

Only *m.* of the Gospels, and early quotations especially from Primasius, an African writer of the sixth century.

The above list of the Old Latin comprises about three-fourths of those known to exist.

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\* Of *ff*<sup>1</sup> T. Martianay edited St. Matthew and St. James. Paris, 1695.

### Jerome's Revised Text.

The copies contained in the Libraries of Western Europe are countless. They surpass in number those of the Greek New Testament, and probably of any other work whatever.

A few of the most important may be mentioned.

*am.* Codex Amiatinus brought into the Laurentian Library at Florence from the Cistercian Monastery of Monte Amiatis, in Tuscany. It contains both Testaments, nearly perfect, written by the Abbot Servandus about A.D. 541. Correctly edited by Tischendorf in 1854. Was rightly valued by the Sixtine correctors, as being the best authority for the Vulgate Latin.

*fuld.* Codex Fuldensis, of the sixth century, in the Abbey of Fulda, Hesse Cassel, contains the New Testament, written by order of Victor, Bishop of Capua, who himself corrected it, and subscribed the date to the Acts, A.D. 546. The Gospels are arranged in a kind of harmony which diminishes their critical value. An edition of it has been undertaken by Ern. Ranke (*am.* and *fuld.* apparently derived from the same source).

*tol.* Codex Toletanus in Gothic characters of about the eighth century, now at Toledo,—a good collation of the MS. especially for the New Testament very desirable.

*for.* Codex Forojuliensis, of the sixth century, at Friuli. Much mutilated. St. Mark's Gospel is partly at Venice in a wretched condition.

*harl.* Codex Harleianus, of the seventh century. The Gospels partly edited by Griesbach.

## APPENDIX B.

Lecture page 7.

### *Documentary basis of the three Primary editions.*

The Primary Printed Texts of the Greek New Testament being the Complutensian, the Erasmian, and the Stephanic, much interest naturally attaches itself to any investigation of the materials employed (or presumed to be employed) in each of these cases.

Unfortunately, we seem cut off from all hope of obtaining direct information as to the age, character, and present locality of the MSS. employed for the Complutensian Text. The only MS. specified by Stunica is No. 52 of the Acts and General Epistles (Paul 50) styled Codex Rhodiensis; which has entirely disappeared. One or two remarkable readings of the Complutensian Text are found in but one or two MSS. viz.:

No. 140 of the Gospels, a Vatican Codex of twelfth century: also

No. 251 of the Gospels. Cod. Tabularii Imperial. At Moscow, of eleventh century, collated by Matthæi; both these MSS. support a unique reading at Luke I. 64.

No. 76 of the Gospels (Acts 43, Paul 49), of eleventh century, alone supports a peculiar reading of the Complutensian and Elzevir Texts at Luke II. 22.

No. 42 of the Acts and General Epistles (Paul 48, Apoc. 13), of eleventh century, at Frankfort-on-the-Oder. This copy (called Seidel's Codex) often agrees closely with the Complutensian Text throughout.

No. 51 of the Gospels (Acts 32, Paul 38), of thirteenth

century, in the Bodleian, is a copy to which the Complutensian seems to adhere closely, more particularly in the Acts and Epistles; less in the Gospels.

No. 4 of the Gospels of twelfth century, in the Imperial Library at Paris, exhibits an affinity to the Complutensian edition, and also to the Latin version, (it is one of Stephens' 16 authorities).

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The MSS. presumed to have been used by Erasmus are the following :—

No. 1 of the Gospels (Acts 1, Paul 1), of the tenth century, as described at page 27 of Lecture.

No. 2 of the Gospels, fifteenth century. The Monks at Basle had bought it for two Rhenish florins; and dear enough, in Michaelis' judgment. (Scrivener).

No. 2 of the Acts and General Epistles (Paul 2), twelfth century, once belonged to the preaching Friars, then to Amerbach, a printer of Basle, where it now remains.

No. 4 of the Acts and General Epistles (Paul 4), fifteenth century, elegantly written, collated by Wetstein. Erasmus made some use of it for revising his Text.

All the above four MSS. are now deposited at Basle.

For the book of Revelation, the only one used by Erasmus was No. 1 of the Apocalypse, styled Codex Reuchlini, now lost: it contained the commentary of Andreas of Cæsarea: and was mutilated chap. XXII. 16-21 inclusive.

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The sixteen authorities used by Stephens appear to be as follow :—

1<sup>o</sup>.—Complutensian Text.

2<sup>o</sup>.—Cod. D. (Bezæ).

3<sup>o</sup>.—No. 4 of the Gospels, much mutilated, mentioned above, in connection with the Complutensian Text.

4<sup>o</sup>.—No. 5 of the Gospels (Acts 5, Paul 5), twelfth century, in the Imperial Library at Paris.

5<sup>o</sup>.—No. 6 of the Gospels (Acts 6, Paul 6), eleventh century, in the Imperial Library at Paris:—in Text, it resembles Codd 4 and 5 of the Gospels.

6<sup>o</sup>.—No. 7 of the Gospels, eleventh century, in the Imperial Library at Paris.

7<sup>o</sup>.—Said to be No. 8 of the Gospels, eleventh century. But, as this Codex contains only the Gospels, and Stephens cites his 7th authority in the Acts (once), and in the Epistles throughout, it is said that the following should be substituted for it, viz:

No. 18 of the Gospels (Acts 113, Paul 132, Apoc. 51), written at Constantinople, A.D. 1364, one of the nineteen foreign copies enumerated by Scholz as containing the whole of the New Testament.

8<sup>o</sup>.—L of the Gospels, in the Imperial Library at Paris, an uncial MS. of eighth century:—carelessly written, abounding with errors of the scribe, who was more probably an Egyptian than a Native Greek. This Codex published in *Monumenta Sacra*, 1846.—*Tischendorf*.

9<sup>o</sup>.—Thought by Wetstein to be No. 38 of the Gospels, (Acts 19, Apoc. 23), written by the Emperor Michael Palæologus\*

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\*It was this Greek Emperor who, having expelled the Latins from Constantinople, in violation of the compact of Union with the Latins, which was settled at the council of Lyons under Gregory X., found it necessary, in order to establish his empire and secure the friendship of the Roman Pontiff, to send Ambassadors

in thirteenth century, contains all the New Testament except St. Paul's Epistles. And it must be deemed a remarkable circumstance that Stephens cites this Codex repeatedly in St. Paul which it does not contain, and never in the Apocalypse which it does.

10<sup>o</sup>.—No. 7 of the Acts and General Epistles (Paul 9), tenth century, in the Imperial Library at Paris. Cited by Stephens in the Gospels twice in error.

11<sup>o</sup>.—No. 8 of the Acts and General Epistles (Paul 10), now missing and unknown.

12<sup>o</sup>.—No. 9 of the Gospels, dated A.D. 1168, in the Imperial Library at Paris, once belonged to Peter Stella.

13<sup>o</sup>.—No. 9 of the Acts and General Epistles (Paul 11), tenth century, in the University Library at Cambridge, twice quoted by Stephens in the Gospels through oversight.

14<sup>o</sup>.—No. 120 of the Gospels, wanting St. Mark, thirteenth century, in the Imperial Library at Paris.

15<sup>o</sup>.—No. 10 of the Acts and General Epistles (Paul 12, Apoc. 2), tenth century, in the Imperial Library, Paris. Its value in the Apocalypse is great.

16<sup>o</sup>.—No. 3 of the Apocalypse, now missing and unknown.

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to Rome, declaring his readiness to conclude a Peace. But he was excommunicated by Pope Martin IV. Michael, who was governed entirely by political motives, on seeing that all his plans were frustrated, would gladly have re-traced all his steps if he could have done so under any plausible pretext.

## APPENDIX C.

Lecture page 9.

### *Labours of the Critical Editors.*

Mr. Westcott (*Art: "New Testament."*—*Dr. Smith's Dict. of the Bible*) divides the history of the Printed Text of the New Testament into three periods: the first extends from the labors of the Complutensian Editors to those of Mill: the second, from Mill to Scholz: the third, from Lachmann to the present time.

The following remarks on the characteristics of some few of the great men whose names are included in the above classification, will now supply a little information which, however essential, would have unduly swelled a paper originally intended for oral delivery.

R. Estienne, (generally styled R. Stephens) early commenced his useful career as a Printer at Paris. His labors were under the patronage and protection of Francis I. and his son Henry II. Hence the principal MSS. used for his three first editions were contained in the Imperial Library there. In his third edition, known as the "Regia," a systematic collection of various readings is given for the first time; but these were negligently and capriciously applied to the emendation of the Sacred Text.

Theodore Beza (1519-1605) was much more distinguished as a commentator than as a critic; and when his Text varies from Stephens' folio, he appears to choose readings in harmony with his own theological opinions. On the whole, the Greek Texts of the New Testament (including the Elzevir issues) seemed so precariously based upon MS. authority as to induce Bentley to remark "The Text stood as if an Apostle were R. Stephens' compositor!"

The first important collection of various readings (putting that of R. Stephens' on one side as too imperfect to be cited) was given by Brian Walton in the 6th volume of his *Polyglott*. Besides the Syriac, Arabic, Æthiopic, and Persian versions, also collations of certain important Greek MSS., some of these produced under the care of Archbishop Ussher. Thus very considerable additions were made to the existing stock of materials, yet the time had not arrived for attempting to form a corrected Text.

The readings of the Coptic and Gothic versions were first given by Bishop Fell, Oxford edition of 1675. But Fell's greatest service was rendered in his liberal encouragement to Mill, whose edition of 1707 remains a splendid monument of the labors of a life. This able and laborious critic (Mill) was born in 1645. In 1685, he became principal of St. Edmund's Hall, Oxford, and died suddenly a fortnight after the publication of his Greek Testament. The industry and care bestowed by him on MSS. versions, the Fathers, and ancient writers, who have used or cited Scripture were immense. His zeal was unflagging, and his principles of criticism applied with judgment, sagacity, and moderation. He did not, however, introduce any change into the Printed Text of Stephens, which he reproduced with very slight and unimportant alterations. His work, however, forms an epoch in the history of the New Testament Printed Text.

At this time there appeared R. Bentley, the greatest of English scholars. He expressed generous admiration of Mill, who had "accumulated various readings as a promptuary to the judicious and critical reader:" he (Bentley) would "make use of that promptuary." He announced in 1716 his intention of publishing an edition of the Greek Testament on the authority of the oldest Greek and Latin MSS., "exactly as it was in the best examples at the time of the Council of Nice, so that there shall not be twenty words, nor even particles difference."

The proposals were immediately assailed by Middleton.



But Bentley continued his labors till 1729. The conception of Bentley was in advance, both of the spirit of his age, and of the materials at his command, and his project was never carried on to its completion.

During this time, German scholars were in the ascendant. For, as Mr. Scrivener truly remarks (*Plain Introduction*, p. 321) "original research in the science of Biblical criticism, so far as the New Testament is concerned, seems to have left the shores of England to return no more for upwards of a century."

The New Testament of John Albert Bengel appeared in 1734. Though better known as a critical commentator, and though as a collator of MSS. his merits were not high, yet peculiar importance attached to his edition of the Greek New Testament, on account of the principles of Textual criticism developed therein. He first enunciated that theory of families or recensions, which was afterwards extended by J. S. Semler (1725-91), and grew to such formidable dimensions in the skilful hands of Griesbach. Bengel's Text presents the earliest important attempt at departure from the *Textus Receptus*.

The next step in advance was made by John James Wetstein (1693-1754), a native of Basle. He commenced his critical studies at a very early age. At 20, he was encouraged to examine MSS. in different Libraries, visiting Paris, and subsequently coming to England, he sold his collations to Bentley, by whom he was for a time employed to collate MSS. at the French capital. Being afterwards requested to publish a revised Text of the Greek Testament, and urged by his relatives, the publishers at Amsterdam, to anticipate, if possible, the forthcoming edition of Bengel, he made preparations for producing the prolegomena with a specimen of the edition. This was published anonymously at Amsterdam in 1730, Wetstein being deposed from his pastorate at Basle for holding Arian views. He was constantly accumulating fresh materials. After long preparations, and many hindrances,

partly occasioned by theological differences, Wetstein's edition appeared in 1751-2 in two vols. folio. His Text, (that of Elzevir) stood at the upper part of the page, next below such variations as were approved by Wetstein; and then the various readings accumulated by collations of MSS. The lower part of the page is occupied by a copious mass of illustrative quotations drawn from every source. Some of these have doubtless proved useful; while others (according to Tregelles) only excite surprise at their being found on the same page as the Text of the New Testament. Twenty years having elapsed since the publication of his original prolegomena, a remarkable change of opinions is observable, partly arising out of his controversies with Bengel. At first he had thought of using the Text of Codex Alexandrinus as his basis; but the subsequently published prolegomena accompanying his Greek Testament broach strange theories — certain Græco-Latin MSS. had been considered by critics to Latinise; that is, to have been accommodated in the Greek to the prevalent Latin versions. This was a possible supposition in the case of some documents; but Wetstein carried his charge of Latinising farther than all had done before him, for he applied it to *every one* of the *more ancient* MSS. It may, however, be said of Wetstein, in respect of the services rendered by collecting materials, that he made as great an advance on Mill as Mill had made on those who preceded him.

The Younger (J.D.) Michælis (1717-91) now reigned supreme, chiefly sitting in judgment on the labors of others.

Christian Frederic Matthæi, a Thuringian, (1744-1811) professor of classical literature at Moscow, was considered by Middleton as "the most accurate scholar who ever edited the New Testament." He found deposited at Moscow a large number of MSS. biblical as well as patristic, brought from Athos. These were quite uncollated, and unknown in Western Europe. With materials so abundant to hand, he formed the scheme of publishing an edition of the New Testament, which appeared at

Riga in 12 vols. (1782-88). His merits chiefly lay as a collator of MSS. but his want of acquaintance with the labors of previous collators often led him into great mistakes and misconceptions. His Greek Text was accompanied with the Latin version from a MS. he met with in Russia. His second edition in 3 vols. (without the Latin, and most of the critical notes) bears date 1803-7.

The services of Alter and Birch now came into play, the former as a collator of MSS. at Vienna; while the latter was engaged in a similar task, principally in Italy and Spain, at the expense of the King of Denmark.

The researches of John James Griesbach (1745-1812) now began to attract general notice. In 1769, he made a literary tour in England; and when about 30 years of age, produced his first edition of the New Testament. It will be seen that the materials at hand ready to be applied for critical purposes were by this time considerably increased, he himself not being idle in the examination of MSS. But his aim was to select and compare, so as to enable the student to form an accurate judgment on the merits of particular readings. For, up to this period, there was an indefinite idea of vastness thrown over the whole subject. The first vol. of Griesbach's second critical edition appeared in 1796, and the concluding vol. in 1806. The system of recensions (mentioned elsewhere, page 9 of the lecture) as laid down by him occasioned much discussion, some scholars making it the starting point of theories of their own. Even though Griesbach's views on this particular head have been long abandoned, yet the influence which his labors exercised upon criticism was most important. For, though *facts* may be accounted for wrongly, they still remain *facts*. Wetstein having cast discredit on all the most ancient MSS. Griesbach sought, in some measure to restore those venerable documents to the consideration which they had received from Bentley and Bengel. He seems to have altered the received Text, instead of re-constructing the

Text, an erroneous proceeding on his part, according to the opinion of Mr. Westcott.

J. M. A. Scholz was Roman Catholic Dean of Theology in the University of Bonn. After many years spent in arranging and collating materials, he published his critical edition in two volumes, in 1830-36. His work, according to Mr. Westcott, is very inaccurate, and his own collations singularly superficial. A follower in the steps of Griesbach, he assumed a classification of MSS. under families; and, after rejecting his first theory, adopted only two recensions, the Alexandrine and the Constantinopolitan; but he differed from Griesbach in giving the preference to the latter class, or more modern documents, over the other or more ancient—still, his judgment occasionally led him in the reverse direction. He died in 1852.

Charles Lachmann, one of the most celebrated Philologists of his time, published, in 1831, a small edition of the New Testament, the result of five years close labor. It presented an attempt to cast aside the received Text, and to edit in such a manner as if it never existed. The prescriptive right of the *Textus Receptus* was wholly abandoned, and the Text in every part was regulated by ancient authority. Lachmann now felt himself encouraged to undertake a larger edition with a Latin Text added:—together with a full statement of the authorities on which he relied in forming his Text: the Greek authorities were arranged by Buttmann, the Latin by Lachmann himself, and both relied on the combined evidence of Greek and Latin readings.

The first volume appeared in 1842 and the second in 1850. The neglect of primary Cursives often necessitated absolute confidence on slender MS. authority. Indeed, the chief defects of this edition arise from deficiency of authorities. Lachmann died in 1851.

The last two critics which remain to be mentioned are living.

Constantine Tischendorf has devoted upwards of twenty years to enlarging our knowledge of ancient MSS. In his early editions of the New Testament 1841-49 he fully accepted the great principles of Lachmann (though widening the range of ancient authorities), that the Text "must be sought solely from ancient authorities and not from the so-called received editions." Tischendorf subsequently prosecuted his labors as a collator with unwearied diligence: and in 1855-59, published his seventh edition with copious Prolegomena and critical apparatus. The Text for the most part exhibits a retrograde movement from the most ancient testimony. We may accept Mr. Scrivener's estimate of this publication as "being beyond question the most full and complete edition of the Greek Testament." But the reputation of Tischendorf rests quite as much on the Texts of the chief Uncial authorities which he has issued in rapid succession. His edition of Cod: Ephræmi (C) is most masterly. In 1846 he issued his first series of *Monumenta Sacra Inedita*, containing transcripts of Codd L (of the Gospels); B<sup>ap</sup> (Vatican 2066); N of the Gospels (Cod. Purpureus); also the later fragments Θ. of St. Matthew, seventh century; W<sup>a</sup> of St. Luke, eighth century; Y of St. John, eighth century; and F<sup>a</sup> seventh or eighth century. Then followed a second series of various MS. authorities in three volumes, &c. &c. all in facsimile; and lastly a transcript of the celebrated Cod. Sinaiticus.

Samuel Prideaux Tregelles was born about the year 1813 or 1814. He first became known as the editor of "The Book of Revelation in Greek, edited from ancient authorities: with a new English version in 1844." He had, however, as early as 1838, conceived the plan of a Greek Testament. He now engaged in a thorough collation of all the Greek MSS. he could meet with, in the compass of his design. Then in 1854, he published a formal exposition of his principles of Textual Criticism in a volume entitled "An account of the printed Text of the Greek New Testament," in which his views are sharply defined, and urged with an advocacy both earnest and eloquent. But his *Opus Magnum*

lies in his Greek New Testament, the Text of which he bases exclusively on the authority of the "Ancient Witnesses, MSS. and Versions, with the aid of the earlier citations." The four Gospels only have as yet appeared, Dr. Tregelles being hindered in the prosecution of his scheme by serious illness. Though all the conclusions drawn by this indefatigable and learned man may not be acquiesced in by those most competent to form an accurate judgment, yet it cannot be denied that this is one of the most remarkable and important contributions to the criticism of the Greek Testament which has yet appeared.

An opinion has been expressed, at the close of this Lecture, to the effect of its being inadvisable hastily to reject the *Textus Receptus* in favor of any hitherto published system designed more accurately to represent the sacred autographs. It will be observed the greatest living critics are much at variance on the question at issue. Tischendorf, the greatest modern scholar in this department, seems, by the result of his recent labors, to adopt a middle view. His eighth critical edition of the Greek New Testament is now in course of publication. Mr. Westcott, our most active English scholar, is putting forth an edition on principles which apparently support Dr. Tregelles' theory, viz: that of adhering closely to the most ancient Codices, as being certainly preferable to the whole remainder. Mr. Scrivener, on the other hand, seems disposed to widen the field of criticism, by appealing to more recent documents, in confirmation, and often as corrective of the more ancient authorities, when these latter clash with each other:— And it would appear that he is now engaged upon a work chiefly devoted to giving the results of the agreement between critical editors, or, as he himself expresses it, a conservative Text, wherein those changes only shall be made which all sober critics, of whatever school, may approve.

The unfinished fragment of St. Matthew's Gospel commenced with critical apparatus and commentary by Mr. Forshall, and published after his decease, only excites our regret that he did

not live to complete the one Gospel at least. His main object seems to have been to rescue the Text of Stephens from the obloquy cast upon it by recent critics, especially by Alford, Tregelles, Lachmann, and Tischendorf. Mr. Forshall's intimate acquaintance with the internal character of all MSS.; together with his accurate scholarship, invest this essay with a peculiar value. No prolegomena are given, a circumstance to be regretted, inasmuch as we should then have been furnished with some clue to his estimate of the respective value of MSS.; for, in the notes we find some of our previous opinions of the importance of the Uncials completely overturned. For example, at Chapter i. 12. Mr. Forshall virtually condemns the Great Vatican Codex, as being entirely at variance with the best MS. authorities on a grammatical inflexion: and the same thing is adduced in the eighteenth verse with reference to the order of the sacred names Jesus Christ. In one place he determines that "B.C.L.Δ.Σ. are inexact and inaccurate MSS. inconsistent with themselves," and in the point cited "entitled to no authority." Of Cod Σ. he says, "this MS. continually commits orthographic blunders." He also evidently leans to the opinion that Cod D was accommodated in the Greek to the Latin. In the first chapter alone, he sums up forty alterations of the received Text, as made by the above-mentioned four editors, of which he considers one only as justified by evidence. Probably these exceptions may be deemed by some of minor importance, one way or the other, but it cannot be denied that, had the work been brought to its completion, important principles of criticism would have been developed, highly interesting to the careful student of the New Testament.

## APPENDIX D.

Lecture, page 27.

### *Enumeration of the Uncial MSS.*

The following will be found a nearly complete list of all the known Uncial Greek MSS. of the New Testament, classed according to date :—

#### FOURTH CENTURY.

Ⲡ. Codex Sinaiticus.

B. Cod. Vaticanus.

#### FIFTH CENTURY.

A. Cod. Alexandrinus.

C. Cod. Ephræmi.

Some fragments, comprising :—

Q. Cod. Guelpherbytanus (B), being palimpsest fragments of St. Luke and St. John edited by Tischendorf.

T. Cod. Borgianus (1), being leaves of St. Luke and St. John, now in the Propaganda at Rome, inspected by Tischendorf; the Uncial letters are very Coptic in appearance.

T<sup>s</sup> A few leaves containing 85 verses of St. Luke and St. John. It appears that these fragments and the preceding T are parts of the same MS. evidently the handiwork of a Coptic scribe, who has, according to Tischendorf, blundered much over the Greek.



I. Cod. Tischendorf II. at St. Petersburg: palimpsest fragments found by Tischendorf "in the dust of an Eastern Library" and published by him (*Monumenta Sacra* 1855). They compose fragments of seven different MSS. containing 190 verses of the Gospels. The first two fragments in the collection (I) are as old as Codd. A.C.

N<sup>b</sup> Musci Britannici (Additl. 17136) 16mo. contains the hymns of Severus in Syriac and is one of the Books recently brought from the Nitrian desert. It is a palimpsest of a double kind, a second Syriac work being written below the first; and under both on four leaves were decyphered with great difficulty by Tischendorf and Tregelles, fragments of 16 verses of St. John's Gospel in Uncial Greek letters: these have been published in *Monumenta Sacra*, second series, volume I.

#### SIXTH CENTURY.

D. Cod. Bezae.

P. Cod. Guelpherbytanus (A) being palimpsest fragments of the four Evangelists; published by Tischendorf.

N. Cod. Purpureus.

N<sup>o</sup> Fragmenta Mosquensia. Now at Moscow. And used in the tenth century in binding a volume of Gregory Nazianzen—described by Matthæi; contain only 12 verses of the of the Epistle to the Hebrews.

R. Cod. Nitriensis. British Museum Addl. 17211, being palimpsest fragments of St. Luke: transcribed by Tregelles and Tischendorf, and published by the latter in 1855 (*Monumenta Sacra*, &c.)

E. (of the Acts). Cod. Laudianus.

D<sup>ep</sup> (Pauline Epistles), Cod. Claromontanus.

Z. (of the Gospels), Cod. Dublinensis.

H. (Pauline Epistles), Cod. Coislinianus, 202, a precious fragment of 14 leaves, 12 being in the Imperial Library at Paris, 2 having found their way to St. Petersburg—an accurate edition promised by Tischendorf.

Three fragments (comprised under I. Cod. Tischendorf II.) containing portions of the Gospels, Acts, and Pauline Epistles. These three and the two other fragments comprised under I. Cod. Tisch. II. must be placed in the first rank as critical authorities.

O<sup>c</sup> being a *Magnificat* in the Verona Psalter (the Greek written in Latin Letters), published by Blangini—and the following fragments not yet noted, brought from the East by Tischendorf in 1859, and now deposited at St. Petersburg,—

1<sup>o</sup> Two large leaves containing 1 Cor. i. 20—ii. 12.

2<sup>o</sup> Six 8vo. leaves: Coptic shaped Uncials with vacant spaces instead of stops—comprising John i. 25-42; ii. 9—iv. 50, two columns to a page.

3<sup>o</sup> Six leaves torn piecemeal from the binding of another book; contain parts of Matthew xxii. xxiii. Mark iv. v.

4<sup>o</sup> One folio leaf, in style of writing resembling N; contains Matt. xxi. 19-24.

T<sup>b</sup> A fragment of St. John in six leaves, discovered at St. Petersburg, characterised by its coptic looking Uncials, and so far resembling the Borgian fragment, (Cod. T. at Rome.)

#### SEVENTH CENTURY.

Θ—Cod. Tischendorf I. brought from the East by Tischendorf

and published by him (*Monumenta Sacra*, 1846), contains about 40 verses of St. Matthew, in four 4to. leaves, all imperfect.

Two fragments (comprised under I. Cod. Tischendorf II.) containing portions of the Acts of the Apostles.

One 8vo. leaf torn from the wooden cover of a Syriac book, contains Acts ii. 45—iii. 8, described by Tischendorf (now at St. Petersburg).

O<sup>d</sup> In the great purple and silver Turin Psalter, contains the three hymns, *Magnificat*, *Benedictus*, and *Nunc dimittis*.

F<sup>a</sup> Cod. Coislin 1, first made known by Montfaucon, contains various parts of the New Testament, published by Tischendorf (*Monumenta Sacra*, &c.)

#### EIGHTH CENTURY.

E. (of the Gospels) Cod. Basiliensis, an important secondary Uncial MS. collated fully by Tischendorf and Tregelles; deserves to be published at length.

L. (of the Gospels) Cod. Regins 62. Imperial Library at Paris—a remarkable document of its age and class: published by Tischendorf in 1846 (*Monumenta Sacra*.)

Λ. Cod. Tischendorf III. Bodleian—contains the Gospels of St. Luke and St. John complete: described by Tischendorf.

Ξ Cod. Zacynthius—being palimpsest fragments of St. Luke.

B<sup>ap</sup> (of the Apocalypse) Cod. Vaticanus, 2066.

Υ. Cod. Barberini 225 at Rome—contains on six large leaves 137 verses of St. John's Gospel: published by Tischendorf in 1846 (*Monumenta Sacra*.)

W<sup>a</sup> Cod. Regius. Paris 314—two leaves containing 23 verses of St. Luke's Gospel: published by Tischendorf in 1846.

W<sup>b</sup> (once R)—being 12 or 14 leaves of a Palimpsest in the Royal Library at Naples under a Ritual of the Greek Church of the 14th century—contains fragments of the three first Evangelists.

W<sup>c</sup> Three leaves containing 35 verses of St. Mark and St. Luke, published by Tischendorf. Half a leaf in two columns, containing Luke xi. 37-45: described by Tischendorf—(now deposited at St. Petersburg).

V. Cod. Mosquensis of the Holy Synod; is known chiefly through Matthæi's collation; contains the four Gospels written stichometrically: somewhat resembles Cod. M of the ninth century.

P<sup>2</sup> A Palimpsest containing the Acts, all the Epistles, and the Apocalypse; this MS. is all the more important as comprising only the *fifth* Uncial copy known of the Revelation of St. John (discovered at St. Petersburg).

#### NINTH CENTURY.

F (of the Gospels) Cod. Boreeli: now in the Public Library, at Utrecht. Once the property of John Boreel, Dutch Ambassador at the Court of King James I. Wetstein obtained some readings from it. It has been looked through by Tischendorf, examined by Tregelles, and fully collated by Professor Heringa.

K. Cod. Cyprius. Imperial Library at Paris. A complete copy of the four Gospels; brought into the Colbert Library from Cyprus 1673: has been independently collated by Tischendorf and Tregelles.

M. (of the Gospels) Cod. Campianus. In the Imperial Library at Paris; given by the Abbe Francis des Camps to Louis XIV. Contains the four Gospels complete. Collated by Wetstein, Scholz, and Tregelles: transcribed by Tischendorf (is perhaps of the tenth century.)

X. (of the Gospels) Cod. Monacensis: in the University Library at Munich: thoroughly examined by Tischendorf and Tregelles.

Δ. Cod. Sangallensis.

H. (of the Acts) Cod. Mutinensis. In the Grand Ducal Library at Modena: collated by Tischendorf and Tregelles.

G. (of the Acts and General Epistles) identical with L of Tischendorf, N.T. 1859. Cod. Angelicus belongs to the Augustinian Monks at Rome: collated by Tischendorf and Tregelles.

F. (Pauline Epistles) Cod. Augiensis.

G. (Pauline Epistles) Cod. Boernerianus.

K. (General and Pauline Epistles) Cod. Mosquensis. Came from the Monastery of St. Dionysius on Mount Athos: collated by Matthæi.

M. (Pauline Epistles) Cod. Ruber, remarkable for the brilliant red color of the ink. The Text is of great critical value, published by Tischendorf (*Anecdota Sacra and Profana*, 1855).

Σ. (of the Gospels) 350 leaves in small 4to. contains all the Gospels except 77 verses. Its recent possessor was persuaded by Tischendorf to present it to the Emperor of Russia. It is yet uncollated, but extracts have been given by Tischendorf.

Γ. Cod. Tischendorf iv. consists of 158 leaves in large 4to. from an Eastern Monastery—bought for the *Bodleian* Library—99 additional leaves of the self-same MS. were subsequently conveyed to St. Petersburg. This copy of the Gospels, though unfortunately in two distant Libraries, is nearly complete: at the end is an inscription which seems to furnish the date, A.D. 844.

O<sup>a</sup> *Magnificat* and *Benedictus* at Wolfenbüttel: published by Tischendorf.

O<sup>b</sup> in the Bodleian,—contains the two hymns, and *Nunc Dimittis*.

O<sup>c</sup> at St. Gall, partly in Greek, and partly in Latin; contains the three hymns.

W<sup>d</sup> Four leaves of an Uncial Greek MS. picked out at Trinity College Library, Cambridge, from the binding of a copy of Gregory Nazianzen, brought from Mount Athos, contains about 32 verses of St. Mark, in bold Uncials one quarter of an inch high, leaning slightly to the right, presents ~~one or two~~ unique readings.

#### TENTH CENTURY.

G. and H. (of the Gospels) being Codd. Wolfii A and B, brought from the East by Andrew Erasmus Seidel, and presented to J. C. Wolff, who sent some leaves to Bentley; now in Trinity College Library, Cambridge. G. passed subsequently into the Harleian Collection, British Museum. H., long missing, turned up in the Public Library at Hamburg, in 1838. H. may be of ninth century. Both have been thoroughly collated by Tischendorf and Tregelles.

S. Cod. Vaticanus 354 contains the four Gospels entire: and is the earliest dated MS. of the Greek Testament (*i.e.* A.D. 946) except Cod. Γ described above: collated by Birch: inspected only by Tischendorf and Tregelles.

U. Cod. Nanius, so called from a former possessor: now in the Library of St. Mark's, Venice: contains the four Gospels entire: collated by Tischendorf and Tregelles.

E. (of St. Paul's Epistles), Cod. Sangermanensis: in Greek

and Latin; takes its name from the Abbey of St. Germain des Prez near Paris; supposed, in the Greek, to be a bad copy of Cod. Claromontanus; and now of no critical value; though the Latin version is said to be of some importance.

The above list comprises over sixty MSS.; or, counting in their several places, those which are common to two or more divisions of the sacred Books, (as explained in Lecture page 26) about eighty authorities; excluding Service Books.\*

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\*In the enumeration of Uncial MSS. given in the Lecture, reliance was placed upon the computation of Scrivener: on subsequent careful analysis the number was found to be larger; and indeed numerous accessions have lately accrued, chiefly, though not exclusively, through the discoveries of Tischendorf who, at the commencement of his newly appearing 8<sup>th</sup> Critical Edition, gives over 50 authorities for the Gospels alone; the present appendix will be found to comprise scarcely fewer in that division.

## APPENDIX E.

Lecture, page 36.

### *The "Three Heavenly Witnesses."*

Although the celebrated controversy about the "The Three Heavenly Witnesses" is, at this day, mainly set at rest among critics, the subject is not quite forgotten: and there may be some persons, slenderly informed on the matter, who desire a more explicit notice of the questions raised, than could be accorded in the body of the Lecture.

Among the ablest supporters of the controverted passage stands Bengel, who earnestly contends for the clause on account of its great doctrinal significance; and this leads him to the adoption of a not very happy hypothesis in explanation of its absence from all the ancient Greek Copies. The language contains a deep mystery which had to be withdrawn from general contemplation under the secret discipline of the Church (*Disciplina Arcani*), and hence the passage became gradually lost from the Text of the Epistle. This was, in substance, Bengel's opinion; but one which would carry little weight in the present day.

It need not occasion surprise that, at the time when the discussion was rife in England, a period not remarkable for the diffusion of accurate critical knowledge on Biblical subjects, except amongst a few,—very rough opinions should occasionally be advanced by partizans. Even Dr. Edward Tatham, Rector of Lincoln College, Oxford (1791-1834) writing in 1827, speaks of a Greek MS. in his College Library, which exhibited the passage, but is now missing, as having been once seen by him, and Dr. Parsons, Bishop of Peterborough. It seems likely that he alluded to No. 33 (Acts and General Epistles) a cursive MS. of the eleventh



or twelfth century, which does *not* give the passage, but has long been known to be a prototype of the Cod. Montfort which *does*. Archdeacon Travis, in his discussion with Professor Porson, appears as an advocate of the passage, possessed of respectable abilities; but he was weighed down by the inherent weakness of his cause; and, yet more, thoroughly discomfited, as being opposed to an adversary, the greatest philologist of his age, who, curiously enough, is said to have lost a legacy in consequence of the bitterness of his invectives! Dr. Burgess, Bishop of Salisbury, was the last individual in the English Church who defended the outposts after the battle had been fairly lost.

The first point of enquiry, would naturally be, as to what Greek MSS. (if any) could be produced in support of the two verses.

They are NOT MET WITH IN ANY OF THE EXTANT UNCIALS.

But there is a small show among the Cursives: Westwood, (*"Palæographia Sacra Pictoria"*) gives five cursive MSS. in support as follows:—

Cod. Montfort (61 of the Gospels, Acts 34, Paul 40, Apoc. 92) of fifteenth or sixteenth century.

Cod. Vatic. Ottobianus 298 (162 of the Acts and Catholic Epistles), fifteenth century.

Cod. Ravianus Berolinensis (110 of the Gospels) at Berlin; contains all the New Testament: of the sixteenth century.

Cod. Neapolitanus (173 of the Acts and General Epistles) at Naples: eleventh century.

Cod. Guelpherbytanus, at Wolfenbüttel, a written copy of St. John, with Latin and other versions added: seventeenth century!

With regard to the first-mentioned, (the Montfort Codex) it

once acquired, (as stated at Lecture, page 6) much notoriety in reference to the passage in dispute. It was first heard of between 1519 and 1522; seems to have been made up from other MSS.; the Acts and Epistles from the Lincoln College MS. before mentioned, the Apocalypse from the Leicester Codex. Those documents do not contain the passage, which was probably adapted from the Latin (perhaps of the Complutensian Polyglott) by one ill acquainted with Greek—and so formed an integral part of the Montfort Codex.\*

*Cod. Vaticanus Ottobianus* has attracted much attention from the circumstance of its being the only *unsuspected* Witness for the Text. It contains a parallel Latin Version with the Greek, which latter seems to harmonise unduly with the Latin. This very modern MS. (fifteenth century) suits, in respect of the clause in question, the Complutensian Text better than the others cited do.

The Berlin MS. (sixteenth century) is now admitted to be a mere transcript of the Complutensian Printed Edition (with various readings from Stephens, Erasmus, &c. &c.) and consequently of no critical authority whatever.

The Naples MS. (eleventh century) does not contain the disputed clauses in the body of the document; only in the *margin by a hand as late as the sixteenth century*.

The Wolfenbüttel document is a written copy of 1 John made about 100 years after the issue of the first printed Edition of the Greek Testament; in fact, so modern as to contain the Latin translation of Theodore Beza (A.D. 1556) and, consequently, no manuscript at all in the true sense of the term.

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\* "Had the Dublin MS. by some accident fallen into Bentley's hands, it would undoubtedly have been flung aside as one of the most worthless of those *scrubb MSS, and scoundrel copies, which OUR MASTER scorned even to look into!* See the Pamphlet in reply to Middleton's 'Remarks' by a Member of Trinity College; supposed to be Bentley himself, and I think we may discover the *Lion's claw*." (*Crito Cantabrigiensis*, page 162, Note.)

The result is not materially altered by turning to the versions. The disputed passage is not to be found in any MS. of the Peshito, nor in the best editions of it. The Philoxenian, Thebaic, Memphitic, Æthiopic, Arabic, are all without it in any shape: the Armenian Codices do not give it, (with one exception only) a few *recent* Sclavonic copies *do* contain it, the margin of a Moscow edition of 1663 being the first to represent it.

The Latin versions alone lend the passage any support; and even these are much divided. The chief Complutensian Editor, in controversy with Erasmus, virtually admits that it was translated from the Latin, not derived from Greek sources:—

“Be it understood” (he says) “that the Greek Codices have been corrupted; but that ours (*i.e.* the Latin ones) contain the verity itself.”\* It is of course found in the Printed Latin Vulgate, and in most of its MSS. but not in the best, such as Codd Amiatinus, Fuldensis (both sixth century), and full fifty others. In some of the most ancient which contain it, such as Codd di Cava (eighth century), Toletanus (eighth century), Demidov. (twelfth century), verse 8 precedes verse 7; so also with a Codex, (eighth century,) cited by Lachmann. In the margin of Cod. di. Cava is written in Latin, “Let Arius hear this and others also,” as if the genuineness of the passage was unquestioned. There is, for the most part, very considerable variety of reading, and often the doubtful words stand only in the margin. Professor Porson’s inference here is “that a passage which so often adds, omits, or alters particular words; which now precedes, now follows the unsuspected part of the Text; which is sometimes seen in the body of the work, sometimes in the margin; sometimes by the

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\*The value set upon the Latin Vulgate by the Complutensian Editors may be seen by the arrangement adopted in their Old Testament Polyglott where that version occupies the central column, having the Hebrew original on one side, and the Greek Septuagint version on the other. This they compare to the position of Christ as crucified between two thieves, the unbelieving synagogue of the Jews, and the Schismatical Greek Church!

same, sometimes by a different hand ; sometimes after an erasure ; which, in short, changes shapes faster than Proteus or Empusa," may fairly warrant a disbelief in its genuineness. (*Porson's Letters*, pp. 142-143.)

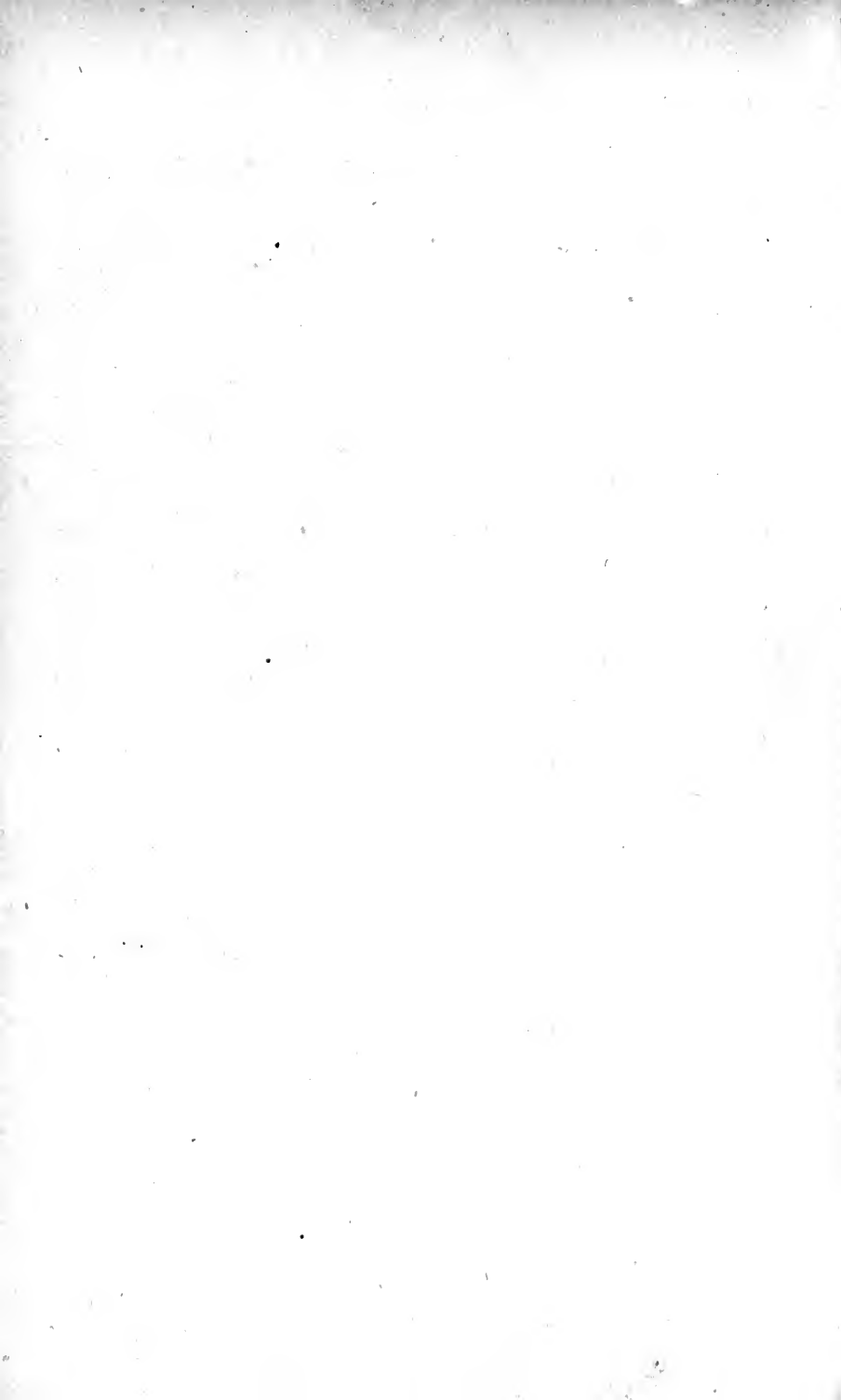
The most important, and perhaps the oldest authority in its favor is Wiseman's *Speculum* (sixth or seventh century). The passage probably crept into some of the Latin copies as early as the sixth century and perhaps at a still earlier period into the African Latin copies first. In the Ulm MS. (a Latin copy originating at St. Gall about the ninth century or earlier) the passage runs thus:—*Quia tres sunt qui testimonium dant, Spiritus, et Aqua, et Sanguis, et tres unum sunt. SICUT in cælo tres sunt, Pater, Verbum, et Spiritus, et tres unum sunt.* This momentous *SICUT* explains how the words, from being a gloss or illustration, crept into the Text (*see Porson's Letters*, p. 148).

It seems, moreover, that the passage in question was transplanted from the Latin to the Greek Church in the thirteenth century. In 1215 a Lateran council was held by Pope Innocent III. to condemn a work of the Abbot Joachim against the doctrine of the Trinity, as being addressed to Lombard, Archbishop of Paris. The Acts of the Council, with the quotations of the Vulgate, were translated into Greek, and sent to the Greek Churches, with a view to promote a union, this being a subject debated in the council. About a hundred years afterwards the Greeks began to quote 1 John v. 7, and not till then. The first Greek writer quoting the passage is Calecas (fourteenth century) ; he was succeeded by Bryennius in fifteenth century ; and by others of the Greek Church down to the present day.

The Patristic testimony in favor of the passage is entitled to some consideration. No one of the Greek Fathers has cited it—the same may be said of the great early Latin Fathers down to Augustine and Jerome. On the other hand, certain African Fathers of fifth and sixth century appeal to the "Three Heavenly Witnesses"

as a genuine portion of St. John's Epistle, viz:—Vigilius Thapsensis, at the end of the fifth century; and Fulgentius of Ruspæ, —in two places. Moreover, we may accept the testimony of Victor Vitensis, who records that the passage was insisted on in a confession of faith drawn up by Eugenius, Bishop of Carthage, at the end of the fifth century, and presented to Adrian Hunneric, King of the Vandals—from that period the clause became well known in the regions of the West, and was in time generally accepted throughout the Latin Church (*Scrivener*). Lastly, Tertullian and Cyprian have been much relied on in support. As regards the language of the former, Bishop Kaye decides that “far from containing an allusion to 1 John v. 7, it furnishes most decisive proof that he knew nothing of the verse.” It seems candid to admit that the latter (Cyprian) did read verse 7 in his copies. Though even here Dr. Turton (*Crito Cantabrigiensis* p. 381) expresses a conviction to the contrary. Such testimony, however, would be quite insufficient to establish the genuineness of the clause.

FINIS.









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